



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

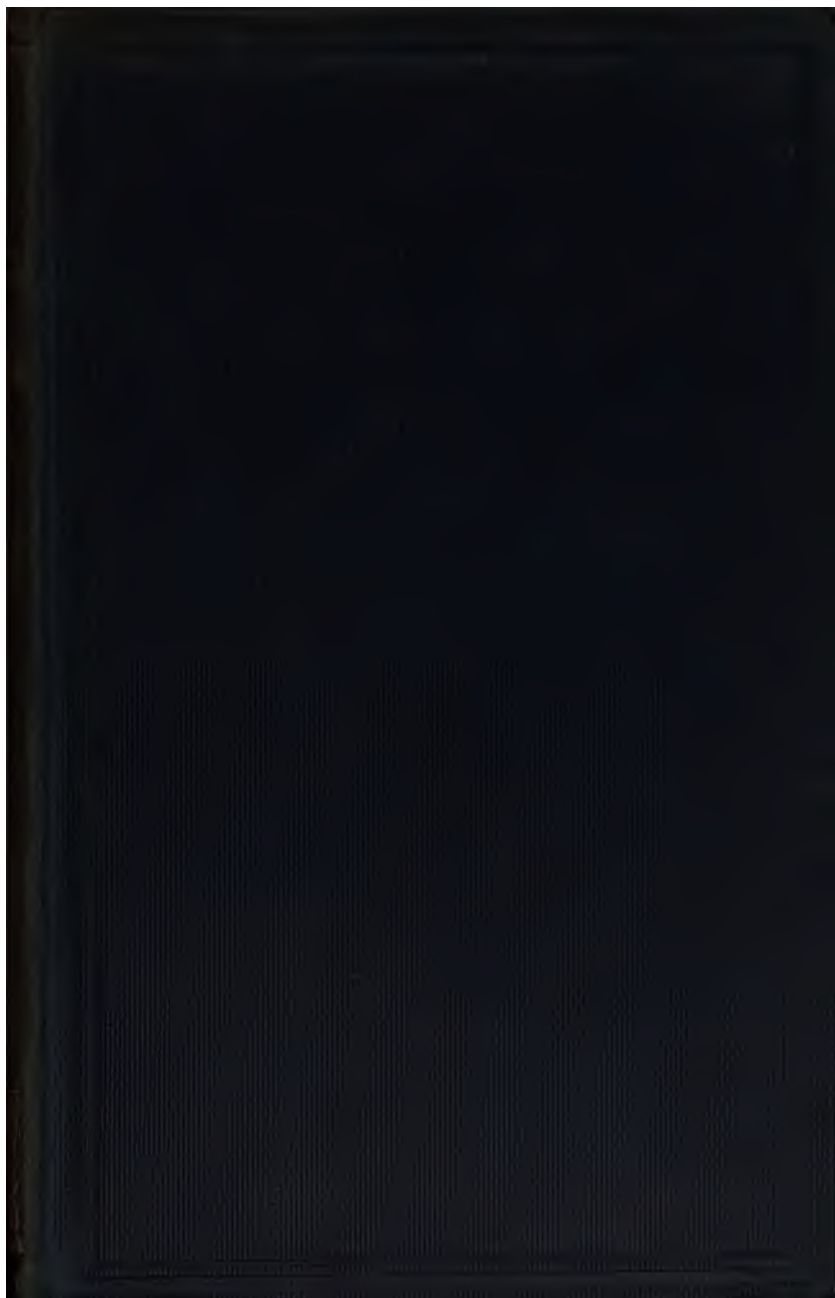
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

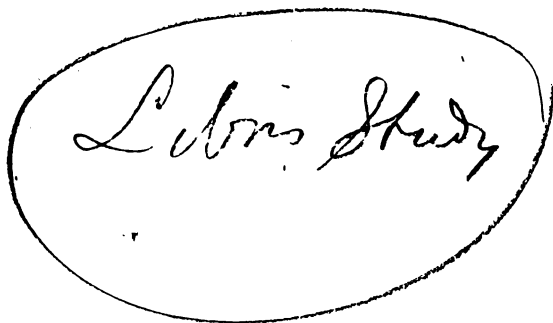
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





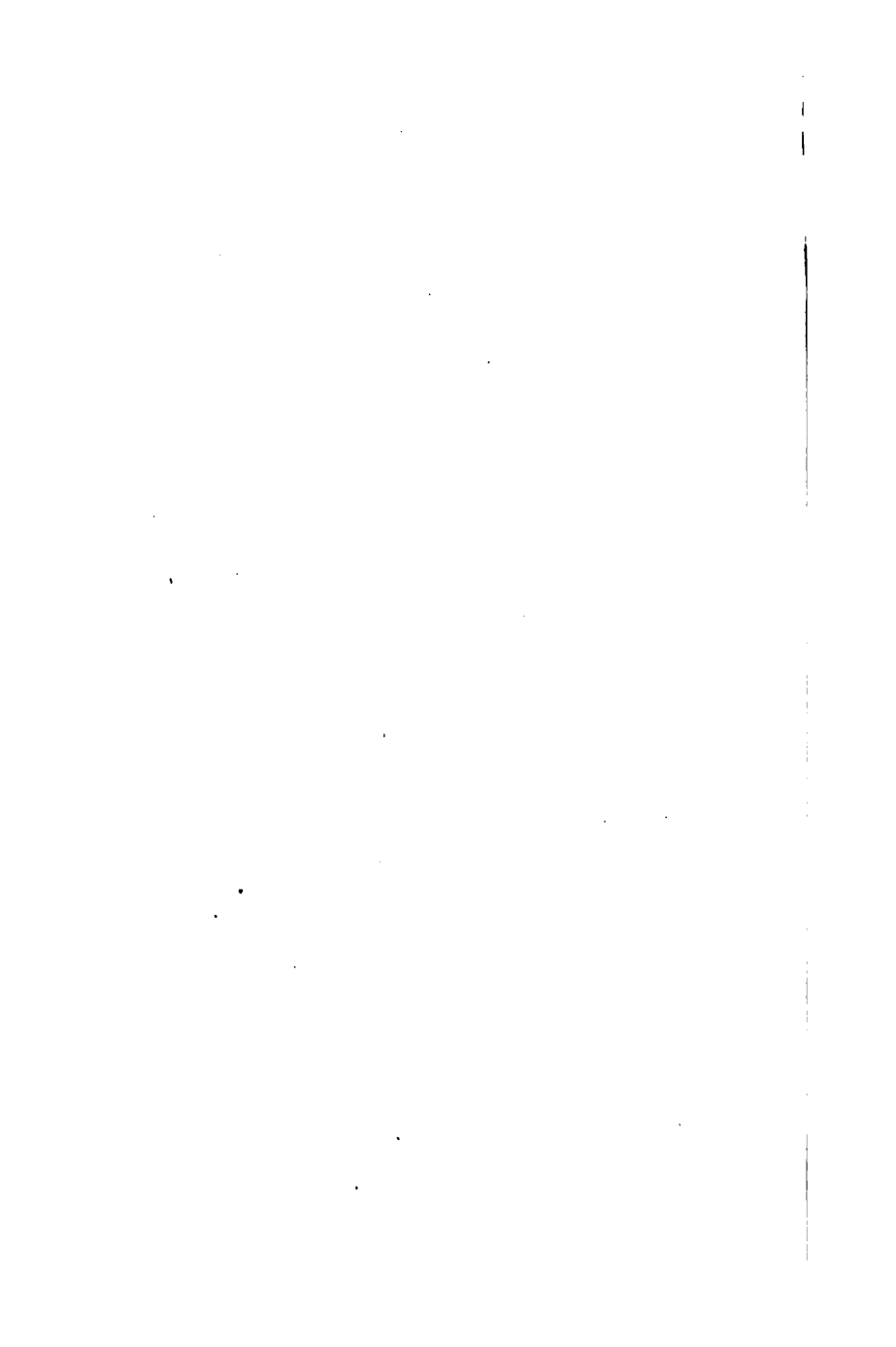
600099742.



Adapted







The Book of Common Prayer

OF THE CHURCH OF ENGLAND

ADAPTED FOR GENERAL USE IN OTHER

PROTESTANT CHURCHES



"As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred not only in their living and manner of ceremonies, but also in matters of faith."

Article XIX.

"At all times traditions and ceremonies may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word."

Article XXXIV.

THE
Book of Common Prayer
OF THE CHURCH OF ENGLAND
ADAPTED FOR GENERAL USE IN
OTHER PROTESTANT
CHURCHES



LONDON
WILLIAM PICKERING

1852

13 . . . f.1





PREFACE.



A PERFECT form of devotional service can never be made by man ; nor could any one be framed, which would satisfy the tastes of all, or not offend the scruples of some. But every human being, feeling the necessity of the aid of such a service, must earnestly desire to have one, which shall help him to unburden the sorrows of his soul, and to cherish his holy joys ; which shall encourage his trust in infinite goodness, assist his penitence in the consciousness of guilt and unworthiness, and fill him with love and gratitude to God and his Christ, for all the blessings of nature, of providence and of grace.

In the elements and structure of the liturgical service of the Church of England, there is a happy adaptation to carry forward all these high and spiritual objects. The esteem and reverence in which it has been almost universally held, not merely by persons, whose professional duty it is to be familiar with it, but by all the thoughtful and serious amongst the laity, young and old, rich and poor, learned and ignorant, is a decisive proof of its intrinsic excellence. Making every allowance for the effect of early impressions and associations, it would not have had this hold on the affections, if its internal merit had not endeared it to those who habitually used it.

But it is the work of man : and like all his works will become less fit for use, unsuited to the advancing state of religious knowledge, if it be not from time to time repaired, and adapted to an age which has outgrown respect for the authority of the scholastic and dogmatic theology,—the prevailing, and indeed the almost universal expression of Christian faith, at the period in which this Liturgy was compiled, or in which its separate parts were constructed.

The principles of Divine Truth are unalterable. Once revealed they will abide for ever. But the style, the language, the thoughts or interpretations in which men express them, will be perpetually changing. In whatever form they exhibit their views of the doctrines of the gospel, even if those views are incorrect, so long as the faith of the people reposes upon their representation, comparatively slight harm will be done to the religious character, by doctrinal errors ; for none can eclipse the unbounded love of God in the gift of his beloved Son to redeem and save a lost and sinful world. But a form of devotion, encumbered with phrases and doctrines, which the mind enlightened with a knowledge of Divine Truth, cannot conscientiously approve, cannot be one, which perfect sincerity and fervent, but intelligent piety can profitably use and enjoy.

The conviction of the necessity of change—of improvement—of the removal of things contrary to Christian truth, or even objectionable in less important respects, was felt when our Liturgy was first constructed. The first “Book of Common Prayer” was issued, in the reign of Edward the Sixth, A.D. 1549 ; and was followed in three short years, A.D. 1552, by a revision called “The Second Book.”

Again in the reign of Elizabeth, a further attempt was made for its improvement and sanctioned by authority A. D. 1559. The work of revision and correction was resumed in the reign of James the First, A. D. 1604. The Scotch Book, reluctantly formed by Archbishop Laud in obedience to the command of Charles the First was sanctioned A. D. 1637: and in the reign of Charles the Second *the Book* was, as we are told, carefully revised and settled, A. D. 1662. Thus from the first formation of *The Book of Common Prayer*, during fifty-five years no less than four times was it revised and altered. In the following fifty-eight years,—excepting the years during which the service was suppressed—only about forty-eight years,—the only revision which took place, besides the Copy prepared for Scotland, was that in the reign of Charles the Second, 1662.* But from that time to the present, nearly two hundred years, not the slightest alteration or improvement has been admitted.

Is this because in its present and past state, it has given general satisfaction? In the year 1689, an attempt was made to effect such alterations as would conciliate all Protestants; but it was rejected; and the result of the labours of the dignitaries of the Church on that occasion is locked up in the Archbishop's Palace at Lambeth. Clergymen of high dignity, of unquestionable learning and piety have successively expressed their earnest wish for reform. And it has been the most anxious wish of a large portion of the pious and intelligent body of the Laity

* See Keeling's "*Liturgiæ Britannicæ*," published by W. Pickering, 1851, in which all the variations of these separate Liturgies are carefully pointed out.

that some needful reform should be undertaken and sanctioned. This wish has strengthened during the late distressing agitations and divisions within and without the pale of the Church.

The highest dignitary in the Church has recently declared that in its present state of collision with the claims of the Roman Catholic Church the period of reforming the ritual is put off farther than ever.* But with all due deference to the declaration of a Prelate so deservedly revered in his position in the Church; it may be justly said, that in the opinion of a vast multitude of the pious and intelligent members of our national Church, this appears to be the precise time, when Protestantism should shew its power, and the glory of its boasted right of private judgement, unchecked by the authority of names, institutions and traditions: by casting off all that was mere compromise, all that sanctioned a sacramental instead of a spiritual religion, all that is not *to the letter* strictly in accordance with the language of the documents which Christians commonly agree to regard as the primary source and the infallible warrant of our holy faith.

As there is no reasonable hope that a revision, long imperatively called for, will come from the quarter, whence, but for the long silence amidst complaints and wishes so freely and widely expressed, it might

* "3. Men's minds are at present in so excited a state, that any alteration of the Prayer Book, or Act of Uniformity, is further removed than ever. Those who object to any part of the Liturgy should be reminded that it treats of subjects in which there has always been difference of opinion amongst members of the Church. J. B. Cantuar."

See a Letter of Suggestions of the Archbishop of Canterbury to the Laity in reply to application from them for his advice.

be expected to proceed, the following attempt to render this Book of Common Prayer suitable for general use, issues from a more humble quarter, where there is nothing to be dreaded, from a sincere effort to do justice to the cause of truth and righteousness.

Certainly the *letter* of Scripture is nothing without the *spirit*; but that which can reasonably lay claim to universal adoption, must adhere to the *letter*, or it becomes, in the creation of new terms to express what is supposed to be its doctrines, a matter of private interpretation; about which disputes must arise, and destroy the spirit of Christian love; and by which schism must be caused,—the unscrupulous being retained and the conscientious forced to separate themselves. If the language be that of Christ and his Apostles, all may amicably use it, and each in the exercise of his own understanding, will for himself interpret it. And thus diversity of opinion, which will always prevail, may be consistent with Christian charity and sincerity and unity in using the same devotional forms.

The revision of The Book of Common Prayer, here presented to the public is then, an attempt to ascertain whether the service may not be rendered suitable for general adoption amongst all classes of Protestant Christians. And the only process which can adapt it for universal use has been followed: i. e. all expressions, which find no countenance *verbally* in the books of Sacred Writ, are removed; while the language of Scripture, its figures of speech, its peculiar forms of expression to convey to the human mind “the truth of God” have been carefully preserved and when required, introduced. If, as it has been honestly attempted, this process has been fairly

carried out, there can be no sacrifice of any vital doctrines of Christianity; for all these are plainly stated and taught, according to the universal opinion of those who maintain the sufficiency of the Holy Scriptures as the guide to eternal life. In the use of a Liturgy thus constructed is it not practicable that all can amicably join, while the common bond of a truly scriptural form preserves the Unity of the Spirit, and gives the latitude of free and diverse interpretation without the permission of which the right of private judgement, — the Protestant privilege and duty — cannot exist? It may reasonably be hoped, that many Church-people uneasy at the reading of certain portions of the service, may, with this book, join in the general worship, with pleasure and profit, finding none but expressions which they can approve; while some of those in the common form, grate discordantly upon their sincerity in their devotions. And without laying claim to any thing like perfection, this revision would not have been put forth, had it not appeared, that in some portions at least, it might be usefully suggestive, when the time shall come, in which to remove obstructions to the universal prevalence of, the Unity of the Spirit — the Spirit of Christ — will appear to be far more important than any vain attempt to attain uniformity in doctrinal opinions.

It remains now only that the principles and rules on which the present revision has been formed should be clearly stated. Without a knowledge of these, the present attempt cannot be fully understood or fairly appreciated.

1. It is extremely important and desirable to keep up the series of historical references in the arrange-

ment of the Collects, and of course in the tone of the separate services. This is not altered or disturbed. It matters not that these references are slight, except in the Lessons: that they are not chronologically arranged: that the dates of particular events are more than doubtful: that they have their shape from the superstitious observances of the Church in mediæval times:—What is done in this beautiful, it may be called poetical and pictorial arrangement, makes the leading facts of Christian history the current, in which the pious thoughts and devotions of the worshipers shall run during the yearly service. They thus go over the whole of the sacred ground; and do not confine their thoughts and feelings, as some sectarians do, to the *crucifixion*, or to the *resurrection*,—to *this* doctrine or to *that*; on which they ring no harmonious and varied changes, but one monotonous succession of sounds, wearying to the ear, and unprofitable to the heart.

There *was* a day—a glad day, when Jesus was born:—a day when the shepherds guided by an angel, visited and worshiped him: a day when his parents presented him in the temple. There was a time when he retired into the wilderness, when he fasted forty days and forty nights. There was a day when he entered on his ministry: one when he was seized and condemned and crucified: a day when he arose from the tomb; one, when he ascended into heaven; and one, when the Holy Spirit, like distributed tongues of fire, descended upon the Apostles. Is it popery, is it superstition, to remember these days with devout feelings and with becoming reflections? What then remains for Christianity? Can gratitude for redemption consist with no devotional

contemplation and commemoration of the steps — laborious — painful — bleeding — triumphant — by which it was accomplished? That could not be called an attempt to *reform* or *revise* The Book of Common Prayer, which dislocated one link in this golden chain. There, in their proper place, these Collects stand “like apples of gold in pictures of silver.”

2. There is something delightfully soothing and impressively grand in the idea that at the same hour, on the same day, a whole nation is with one voice uttering the same confession, prayers, supplications, thanksgivings and adorations to the Giver of all good, the God of all mercy, in the very same words. This is an ACT OF UNIFORMITY which it is devoutly to be wished that the Christian world would establish. But to secure this—no fancied good—it is necessary to keep up the names of the Collects. Numerical Figures will not do, as they do for the FRIENDS to distinguish the days of the weeks and the months of the year, because the names commonly used are of heathenish origin. There is an insuperable objection to removing the names from what are called the moveable feasts. They are therefore all retained except the term *Trinity*. *They* express events. But *this* term expresses nothing belonging to time. There is no day in which the living and true God began to exist or to act. The term *Trinity* is therefore changed into *Ministry*; and the following twenty-five Sundays denominated First, Second Sunday, &c. in order. “The Epistles” and “Gospels” shew that in the compilers’ minds the course of active teaching and working of our Lord, in divulging and confirming the doctrines he was sent to establish, be-

long to this section of Collects. In Protestant service the terms are, or ought to be, all disconnected from all superstitious observances of the days or times they denote.

The Collects thus named and arranged in this present form, sufficiently clearly for devotional purposes come under a fourfold division; but as the *fast* is placed in point of time in connexion with the death; while it really preceded *the commencement of the Ministry* of our Lord; and as his *death* took place in an earlier part of the year, than his birth in preceding years, not to disturb the order of the series of Collects, the third section occurs the last. Disposed in order, they are,

Section the First. The Expectation, the Birth and Early Life of Jesus.

Section the Second. The Wilderness, the Temptation and the Fast of Jesus Christ.

Section the Third. The Ministry of our Lord Jesus Christ.

Section the Fourth. The Seizure, Crucifixion, Burial, Resurrection, and Ascension of our Lord and Saviour Jesus Christ; and the Descent of the Holy Spirit.

The terms *Advent*, *Epiphany*, *Septuagesima*, &c. *Lent*, *Easter*, *Ascension Day*, *Whit Sunday* and *Ministry* mark periods. The facts are there in Christian history,—the history of our redemption. The names serve, or should serve, only to guide the thoughts to the things; and to direct the thoughts and affections of Christendom to them at the same time. The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. *Rom. xiv. 17.* Literal fasting implies literal feasting. The

former, if carried beyond the point necessary to the unimpeded exercise of the faculties of the mind, and the best affections of the heart, is superstition; the latter is sensual, and not devotional. But the penitence, the faith, the calm devotion, the joy and triumph, excited by the *EVENTS*, in the Christian mind and heart, are the life of religion.

3. The great power of a liturgical service is, that *ALL PRAY*: not merely the Minister. All say *Amen*: the assent and concurrence of the whole to each short prayer. All have work to do—the work of faith; and so all become a spiritual house, a holy priesthood, to present their bodies a living sacrifice, holy, acceptable unto God. From the Queen upon the throne, with her august and lovely progeny, to the humblest mother of her subjects, with her loved children, whose souls in the sight of God are as precious as *THEIRS*,—from the most learned to the most unlettered, just able to read what is familiar to them,—all are busily—and if the spirit of truth be there—profitably engaged. A murmur of sweet and majestic sounds, from woman's softer tones to the deeper utterance of the manly voice,—all gently, humbly, but fervently ascending,—if any thing can be, this is heaven on earth; and if any thing can so please, this is sweet incense to the God of light and love. The Church could devise no happier means of making early impressions on the young, and of enabling its members, under the blessing of God, to present the united service of penitent and grateful hearts. But to insure this holy pleasure and profit, not one single *response* admissible should be lost. All such have been religiously retained.

4. The tone of deep penitence, of earnest, almost

heart-rending intreaty for pardon and mercy, of utter prostration before Him who only is good, is too congenial to the human heart, burdened often with sorrow and guilt, oppressed with the consciousness of its infirmities, and deeply feeling the imperfection of the service of life, to allow of any alteration. It may be abused. It may be made thoughtlessly familiar. Every thing holy and useful is liable to this perversion. A few terms only are omitted, and others slightly altered, which seem to destroy all distinctions of character, and indiscriminately to charge all men with abandoned guilt and infamy.

5. The entire devotional service in all its parts, and strictly in the adjustment and arrangement of its parts is retained. Even the Collects for the Saints' days are preserved. In our national church service there is no worship of saints. No saints of doubtful reputation or fabulous existence are introduced, and no appeal to their intercessory assistance is admitted. It is well to pray that we may be imitators of them as they were of Christ. A few omissions, trifling in extent, occur, but not one which deference to Scripture phraseology did not demand.*

6. At the opening of the service a few more passages of Scripture are added relative to the nature and object of religious worship. As only a few are to be used at each service at the discretion of the minister, these additions may be useful, and will not increase the length of time occupied.

* The only deviation from this rule, if so it can be called, is that the Lord's Prayer is used only once in each Service. This use of it as the perfect model of Christian prayer, and the test of all others, is due reverence for its Author. The frequent repetition of it is in every respect objectionable.

7. The ancient style is not altered, not even in those few words which in the vulgar tongue are now become obsolete. In explaining these words to children, it will be found that there are many words of common use and meaning which they as little understand. It is hoped that the language in which any alteration or addition is expressed will not make a motley mixture with the venerable original. The alterations and few additions made are expressed generally in the words of Scripture. The commencing words of every Prayer and Collect are the same as in the common service.

8. All distinctions of title amongst the Clergy are merged in the common term *Minister*. In the present Liturgy of 1662, the term *Bishop* is introduced, when in the Liturgies of 1549 and 1552 *Minister* is used in the Confirmation service. The term *Priest*, which is harmless as used in the older Liturgies for *Presbyter*; and often expressed *Priest or Presbyter*, is entirely omitted. A priest there is none in the spiritual kingdom of Christ, except himself, the Ἀρχιεπίσκοπος—the great high Priest of our profession. A priesthood the whole church constitutes, in the exalted and consecrated position of each sincere member; and in their appointed duty to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 *St. Peter* ii. 5.

9. The form of Absolution is in all cases turned into a prayer for forgiveness to the minister and people, who *both* have confessed themselves sinners, and having no hope but in the mercy of God through Jesus Christ.

10. It was essential, to fit them for the purpose of Christian worship, that the “*Prayers and Thankf-*

givings” should be cleared of the representation that all calamities and sufferings are judgments and punishments for sin. In the development of just religious views, even during the continuance of the Mosaic dispensation, there are distinct traces of the detection of this error. In the Christian religion it is often and expressly contradicted. One fact recorded for ever condemns such a notion: “It pleased the Father to make him, the Captain of our Salvation, (his sinless, well-beloved Son) perfect through suffering.” *Heb.* vi. 10.

11. In all the Prayers and Collects care has been taken to preserve the grand doctrine of Christ, i. e. the free, unpurchased grace and mercy of God, offered to all, upon the conditions of repentance and faith. The service itself in the greatest portion of its contents, guides to the manner of accomplishing this object.

12. The reason why the Roman Catholic religious services should have creeds is obvious, for tradition is with them more authoritative than Scripture; and this tradition is a kind of testimony which augments as it descends. What the Catholics regard as the development of Christianity, in the growth of their church, requires new and more stringent defences continually to uphold its doctrines and ordinances. But in those,—whose creed is the Bible, and the form or words in which it shall be expressed is dependent upon the increase of critical knowledge in the means of interpreting the Scriptures, and upon industry and zeal in the cautious exercise of the mind, sanctioned by the recognized right of private judgement,—who deny the infallibility of any church on earth, and acknowledge only one infallibility—the revealed will

of God and the mind of Christ—it is inconsistent to prescribe any creed but in the words which from their supreme authority, should guide our thoughts and furnish our opinions. A creed in words of man's composing, authoritatively prescribed, can answer the purpose only of excluding—or tampering dangerously with—sincerity, or of encouraging and rewarding hypocrisy. All the three are dismissed from this revision. Churchmen in the highest station, of most distinguished learning, zeal, and piety justify this liberty.* In this Liturgy the articles of Christian faith, in the room of the creeds, are expressed in the words of Christ himself; and in the *authentic* declarations of his holy Apostles: and to these all Christian people can heartily say AMEN.

13. In the alteration of some of the ascriptions at the close of the Prayers and Collects, the liberty is followed which was taken in the last authorized revision. In the Burial Service, the Collect which begins, "O merciful God, the Father"—in the first book of Edward the Sixth, closes thus, "Grant this, O

* Bishop Burnet, in his work on the Articles, says of the eighth,—“Although no doubt seems to be here made of the names given to the Creeds, except of that which is ascribed to the Apostles, yet NONE of them are named *with any expressness* :” i. e. as he declares, all of them are spurious. The one called the Nicene Creed is the Constantinopolitan, altered in the Western Church by the addition of *filioque*. And he then plainly says, “The Athanasian Creed is not his neither.” As to the so-called “Apostles’ Creed, it does not appear that any determinate creed was made by them. None of the first writers agree in delivering their faith in a certain form of words. From thence it appears that *there was no common form delivered to all the Churches. Neither this (the Apostles’) nor the other Creeds, have any authority on their own account.*” —4th ed. folio, pages 106, 107. The Italics in the above quotations are not the Bishop’s.

Lord, by the means of our advocate Jesus Christ, which with thee and the Holy Ghost, liveth and reigneth, one God for ever"—is in our present Liturgy changed into "Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer." In the instances in which the service now in use retains a conclusion similar to that above in the book of 1549, it is always changed in the present revision to resemble the close of the prayer in the Communion Service, beginning, "O Lord and heavenly Father"—or, with a slight alteration and transposition, the end of the Collect for Whit-Sunday.

14. The Gloria Patri, when first mentioned in ecclesiastical tradition—not earlier than the fourth century—was used in three forms. Of which the one adopted in the usage of the Roman and English Churches is the most scholastic; the second the most scriptural. This is expressed thus, "Glory be to the Father, in or through the Son, and by the Holy Ghost." The adoption of this form is fully defended by Christ and his Apostles; and indeed by many Collects in the church book of Common Prayer.

1. Our Lord:—"Say our Father—thine is the glory."—*St. Matt.* vi. 9 to 14.

They that worship God must do it *in the Spirit*.

—*St. John* iv. 24.

2. Paul the Apostle:—I bow my knees unto the Father—unto Him be glory in the Church *by Christ Jesus*.—*Eph.* iii. 14 and 21.

"Giving thanks unto God and the Father *in the name of our Lord Jesus Christ*."—*Eph.* v. 20.

- "No man can say that Jesus is Lord *but by the Holy Ghost*."—*1 Cor.* xii. 3.

"To God only wife be glory, *through Christ Jesus for ever.*"—*Rom. xvi. 27.*

3. The Book of Common Prayer.

Collects.—*Pssim. "Through Jesus Christ our Lord."*

Litany.—"Give thanks unto thee—*through Jesus Christ.*"

Prayer for Rain.—"To thy honour and glory *through our only Mediator.*"

For Fair Weather.—"Give thee glory, *through Jesus Christ.*"

Thanks for Plenty.—"To thy glory, *through Jesus Christ our Lord.*"

For deliverance from Plague.—"Magnify thy glorious name, *through Jesus Christ our Lord.*"

In this second form, the common doxology has been retained,* but it has been deemed proper to place before it the more venerable and apostolic doxology furnished by St. Paul, *1 Tim. i. 17.*

14. In the Services for the Ordinances of Baptism and the Lord's Supper, more alteration than was required in the other devotional services was absolutely necessary to make the former accord with Scripture, and to preserve both from legendary perversions. The explicit declaration of the effect of baptism; and

* This Doxology is associated with some of the grandest and most touching strains of Church music; and to provide for the continuance of this delightful aid to devotion, the rhythm and cadence may be preserved by reading the clause—"through the son"—"aye through the son." *Aye* in the old sense of *always*. The necessary alterations in the *Te Deum* are made so as to be suitable for any strain in which that hymn is sung: the syllables introduced and adopted in number and accent corresponding strictly with the original.

much that is said and done about the bread and wine in the Communion Service, encourage the notion of vital efficacy in the ceremonies, duly administered; while in the estimation of a Protestant community these Sacraments are regarded as they are defined in the Catechism—"an outward visible sign of an inward and spiritual grace." If the WATER by *dipping*, by "*pouring*" (omnes) or by "*sprinkling*" (Catechism, ed. 1604), and the BREAD and WINE be "outward visible signs;" they are signs of something existing or to exist: and they cannot be "*signs*," and at the same time the *things themselves*, which they simply represent in a figure; or *causes* of the grace within, when they only outwardly attest its existence. In primitive times baptism was never administered except upon confession of faith in Christ; and a confession by proxy never entered into the minds of the simple hearted men of those times. Bread and wine were never consecrated but by giving thanks for their emblematical design, and by the devout reception of them in faith and love by the communicant. The baptism of infants can be rationally regarded in no other light than as a solemn form of dedication, expressive of the intentions of the parents towards their offspring, and in no other way affecting the infant subjected to the rite. Consistently with these reasonable and, upon scriptural authority, incontrovertible truths, the two services have been freely altered.

The time has arrived, when, if Protestantism is to hold its ground, Christian sincerity must lay aside all doubtful assumptions and pretences, and regard nothing as essential which Christ or his Apostles have not explicitly pronounced to be of that character. All effects must be attributed to adequate and legitimate

causes. All pretensions to priestly efficacy in the administration of sacraments must be laid aside. St. Paul absolutely rejects them in one case—"Christ sent me not to baptize, but to preach the Gospel."—1 Cor. i. 17. So that *that*, which is the exclusive right of those in *boly orders*, this Apostle of the gentiles regards as an inferior and less important duty than that of preaching the word of truth. *Consecration* in every case must be represented as what it simply is, *a solemn dedication and appointment*. The Ministers of the Church must be contented with their natural but honourable position—its servants for Christ's sake—the helpers of its joy, not lords over God's heritage; doing the work of evangelists; and if Bishops or Overseers, giving constant examples how this duty ought to be done; and seeing that it is done with meekness of wisdom, by the ministers under their direction and controul.

The service for the Communion is an entire service by itself. If it take place after the Morning Service, the proper place to begin is by the rubric pointed out.

15. The Service for the Burial of the Dead, solemnly and affectingly impressive, criticism is reluctant to approach; for who has not at some period of his life felt its helpless moaning, its despairing appeals, its trembling but consolatory anticipations? A few verses in the Psalms are omitted. One sentence of those read in the approach to the church, is altered and abridged; and two passages are added; and one gentle petition for the comfort and benefit of survivors is inserted. The prayer that it would please God "shortly to accomplish the number of his elect," which seems impatient, and inconsistent with refig-

nation, and strangely placed amidst earnest appeals for prolonged life, is changed to a more subdued and Christian tone.

16. From the Services for Visiting the Sick and the *Churcbing* of women, the very appropriate prayers are transferred to the miscellaneous collection of "Prayers and Thanksgivings," as are also the grand and affecting prayers for the use of persons at sea; and the beautiful collects for the service of the happy *twentieth* day of June.* The fix collects appended to the Communion Service, as they are intended for occasional and discretionary use, have here also a more appropriate place.

17. The Service for Confirmation should be universally introduced; or one great duty of the Church towards those whom in infancy it baptized and dedicated to God in the gospel of Christ is neglected, at that critical time of life when such a ceremony is calculated to make a lasting and valuable impression on their minds. To bring the young, at an age when they can know the truth, and before the world has had time to alienate their affections from it, or to harden their hearts in despising it, in the presence of the church to make a voluntary and solemn expression of their desire to be fully adopted into its communion is an obvious duty of Christian policy, of the sad effects of the prevalent neglect of which, we have innumerable proofs. An attempt has been made to

* As they are all numbered, a reference is made to them in the separate services which are retained; and in the Service for Visiting the Sick two prayers are added for cases for which no provision is made in the service as it is in the Book of Common Prayer.

render this service less formal and sacerdotal, and more impressive and practical.

18. With the exception of the Epistles and Gospels for the Sundays and remarkable days in the year, amongst which passages apparently more appropriate are occasionally pointed out; the choice of lessons is left to the discretion of the Minister. Scarcely any choice can be more indiscreet for the profit of a Christian congregation in this important part of the public service than some of the lessons from the elder covenant which the present tables present. In any new arrangement surely the Jewish scriptures will not hold, as they now do, an equal place with the law of truth and grace by Jesus Christ; and it will be felt imperative to exclude all lessons which, read aloud, have no useful practical bearing, and which violate the decorum of social life.

The Psalter is omitted not merely to avoid the additional expense, but from the conviction that the authorized version of the Psalms in our common Bible is preferable to the more ancient version, and generally as well adapted for chanting. The Minister by giving out the Psalm or Psalms to be used for the time, will prevent any inconvenience from the absence of this collection. A common Almanack will enable the people to know the Collects for the days, and thus to be prepared without confusion to follow the public service.

In concluding these lengthened but necessary explanations of the plan adopted in making this revision, those into whose hands this work may come are earnestly requested seriously and candidly to examine what is here done; to compare the service thus revised, with the service as it is in common use; and

then to compare BOTH with THE WORD OF LIFE. This is the glorious, but long neglected privilege of Protestantism. The Roman Catholics have it not. Their position is Judaical : proudly unchangeable—"An ordinance for ever;" which the coming of Christ has for ever set aside. Does the charter of our faith guarantee to us the right of private judgement, the liberty to speak and act according to our conviction of the meaning of the terms on which we enjoy deliverance from the bondage of the traditions of men? Or does it bind our intellect in slavish subjection to the opinions of those who are as liable to err as we ourselves are, and stereotype their vain dreams and dogmas as if they were the word of God? This is the true battle ground, in the approaching contest, on which the champions must contend, and God will defend the right.

The service here presented is, however, not doctrinal nor polemical, but devotional. It is an appeal to the affections and to the intelligence of Christians in terms sanctioned by the language of Scripture, and of course approving themselves to all persons and churches which make that book the standard of their faith and the charter of their dearest hopes.

CORRIGENDA ET ADDENDA.

Page

- 44. No. xxii. *for* now evermore, *read* now and evermore.
- 46. Add *Amen* to Prayer No. xxvi.
- 51. *After* childbirth, *add*, who desireth to give thanks in the church for her so great mercies.
- 69. Under *the Epistle*, 1 St. John v. 4 to 12, *add*,
or 1 Thess. iv. 13 to the end.
- 94, line 17, for *Priest* read *Minister*.



THE ORDER FOR
MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii.*

27.

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness. *Joel ii. 12.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy fight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John i. 8, 9.*

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O children of men?

For I have no pleasure in the death of the wicked, saith the Lord God: wherefore turn yourselves and live. *Ezek. xviii. 31, 32.*

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon him. *Isaiab lv. 7.*

He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. *Heb. xi. 6.*

The hour cometh, and now is, when the true

worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. *St. John* iv. 23.

Let us consider one another to provoke unto love and good works ; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. *Heb.* x. 24, 25.

He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. *Micah* vi. 8.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, That for his sake we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

A Prayer for the forgiveness of Sins, the Minister and People still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness, and live; and hast taught us that thou art he who pardoneth and absolveth all them that truly repent and unfeignedly believe the holy gospel, we beseech thee to grant us true repentance and thy holy Spirit, that those things may please thee, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to thy eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall say the Lord's Prayer with an audible voice; the people repeating it with him, both here, and whenever it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following, except on Easter Day.*

Venite, exultemus Domino. Psal. xcv.

OCOME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Minister. Now unto the King eternal : immortal, invisible : the only wise God :

Answer. Be honour and glory for ever and ever. Amen. 1 Tim. i. 17.

¶ *Or the less ancient Doxology may be used in this form,*

Minister. Glory be to the Father, * through the Son : and by the Holy Ghost :

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then may follow the Psalms as they are divided for monthly service, or selections from them : and at the end of reading them, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis the doxology shall be repeated.*

Then shall be read the first Lesson taken out of the Old Testament.

After that shall be said or sung the hymn, or parts of it, called Te Deum Laudamus†.

* If sung—the phrase “through the son” should be read “aye through the Son :” “aye” in the sense of “always.”

† If used in portions, the two first verses of the first section should be repeated before each portion selected.

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee
to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and
all the Powers therein.

To thee Cherubin, and Seraphin : continually
do cry.

Holy, Holy, Holy : Lord God of Sabaoth ;
Heaven and earth are full of the Majesty : of thy
Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth
acknowledge thee ;

The Father : of an infinite Majesty ;

Thy glorified, true : and faithful Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O God.

He is the only begotten Son : of the Father.

When thou diddest determine to deliver man :
thou didst not despise his low estate.

When Christ had overcome the sharpness of death,
he did open the kingdom of heaven to all believers.

He sitteth at the right hand of God, in the glory
of the Father.

We believe that he will come to be our judge.

O God, we pray thee help thy servants : whom
thou hast redeemed from the bonds of sin.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bleſs thine heritage. Govern them : and liſt them up for ever.

Day by day : we magnify thee ;

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or ſections of this Canticle, Benedicite, omnia Opera, beginning each ſection with the firſt and ſecond verſicles.*

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Waters that be above the Firmament, bleſs ye the Lord : praife him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Sun, and Moon, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Showers, and Dew, blefs ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, blefs ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, blefs ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, blefs ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, blefs ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, blefs ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, blefs ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, blefs ye the Lord : praise him, and magnify him for ever.

O ye Light and Darknefs, blefs ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, blefs ye the Lord : praise him, and magnify him for ever.

O let the Earth blefs the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, blefs ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, blefs ye the Lord : praise him, and magnify him for ever.

O ye Wells, blefs ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, blefs ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, blefs ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bleſs ye the Lord :
praiſe him, and magnify him for ever.

O all ye Beaſts, and Cattle, bleſs ye the Lord :
praiſe him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord : praiſe
him, and magnify him for ever.

O let Iſrael bleſs the Lord : praiſe him, and mag-
nify him for ever.

O ye Servants of the Lord, bleſs ye the Lord :
praiſe him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bleſs ye
the Lord : praiſe him, and magnify him for ever.

O ye holy and humble Men of heart, bleſs ye the
Lord : praiſe him, and magnify him for ever.

Doxology.

¶ *Then ſhall be read the Second Leſſon taken out of the
New Teſtament; and after that the hymn following :*

Benediſtus. St. Luke i. 68.

BLESSED be the Lord God of Iſrael : for he
hath viſited, and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in
the houſe of his ſervant David ;

As he ſpoke by the mouth of his holy Prophets :
which have been ſince the world began ;

That we ſhould be ſaved from our enemies : and
from the hands of all that hate us ;

To perform the mercy promiſed to our fore-
fathers : and to remember his holy Covenant ;

To perform the oath which he ſware to our fore-
father Abraham : that he would grant unto us,

That we being delivered out of the hand of our
enemies : might ſerve him without fear ;

In holineſs and righteouſneſs before him : all the
days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Doxology.

¶ *Or this Psalm,*

Jubilate Deo. Psal. c.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Doxology.

¶ *Then shall the Minister read aloud the holy truths of the Gospel of Jesus, in his own blessed words, and in the authentic words of his Apostles : the people standing.*

Our Lord declares,

God is a Spirit, and they that worship him, must worship him in spirit and in truth. *St. John* iv. 24.

When ye pray, say, Our Father which art in heaven. *St. Luke* xi. 1.

This is the work of God, that ye believe on him whom he hath sent. *St. John vi. 29.*

The word which ye hear is not mine, but the Father's which sent me. *St. John xiv. 24.*

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

The hour is coming in the which all that are in the graves shall hear *my* voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. *St. John v. 28, 29.*

St. Peter, for himself and the rest of the Apostles, confesses,

We believe and are sure that thou art that Christ, the Son of the living God. *St. John vi. 69.*

St. John says,

This is the commandment of God, that we should believe on the name of his Son Jesus Christ, and love one another. 1 *St. John iii. 23.*

St. Paul says,

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. *Rom. x. 9.*

We must all appear before the judgement seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether they be good or bad. 2 *Cor. v. 10.*

¶ *The People shall say, Amen.*

¶ *And after that, these Prayers following, all devoutly kneeling,*

The Lord be with you.

Answer. And with thy spirit.

Minister. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because thou only canst make wars to cease to the end of the earth.

Minister. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, from within and from without; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The Third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we

fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy fight ; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem or Hymn.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read ; and then only the two last are to be read, as they are there placed.*

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our Sovereign Queen VICTORIA ; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way : Endue her plentifully with heavenly gifts ; grant her in health and happiness long to live ; and finally, after this life, may she attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family : Endue them with thy holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh down every good and perfect gift, send

down upon the Ministers of the gospel, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the glory of thy holy name, through Jesus Christ our Lord.

A Prayer from one by St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and hast promised that in all places where thou dost record thy Name there thou wilt come unto thy people, and bless them: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR
EVENING PRAYER,
DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*



VHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii.*

27.

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your heart and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger and of great kindness. *Joel ii. 12.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

Repent ye ; for the Kingdom of Heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliiii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O children of men?

For I have no pleasure in the death of the wicked, saith the Lord God: wherefore turn yourselves and live. *Ezek.* xviii. 31, 32.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon him. *Isaiab* lv. 7.

He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. *Heb.* xi. 6.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *St. John* iv. 23.

Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhort-

ing one another, and so much the more as ye see the day approaching. *Heb. x. 24, 25.*

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. *Micab vi. 8.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALmighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those

things which we ought to have done ; And we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, That, for his sake, we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *A Prayer for the Remission of sins, to be pronounced by the Minister alone, all still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hast taught us that thou art He who pardoneth and absolveth all them that truly repent, and unfeignedly believe the holy Gospel. Wherefore we beseech thee to grant us true repentance, and thy holy Spirit, that those things may please thee, which we do at this present ; and that the rest of our life hereafter may be pure, and holy ; so that at the last we may come to thy eternal joy ; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all Prayers, Amen.*

¶ *Then the Minister shall say the Lord's Prayer ; the people also repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And

lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here, all standing up, the Minister shall say,*

Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then may follow the Psalms, as they are divided for monthly service ; or selections from them : then a Lesson from the Old Testament ; and after that the Song of the Blessed Mary, as followeth.*

Magnificat. St. Luke i.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Minister. Now unto the King Eternal : immortal, invisible : the only wise God :

Answer. Be honour and glory for ever and ever. Amen.

¶ *Or the less ancient Doxology, in this form,*

Minister. Glory be to the Father, through the Son : and by the Holy Ghost :

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm.*

Cantate Domino. Psal. xcvi.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills

be joyful together before the Lord : for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world : and the people with equity.

Doxology.

¶ *Then a Leſſon of the New Teſtament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in Engliſh, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now letteſt thou thy ſervant depart in peace : according to thy word.

For mine eyes have ſeen : thy ſalvation,

Which thou haſt prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Iſrael.

Doxology.

¶ *Or elſe this Pſalm.*

Deus miſereatur. Pſal. lxxvii.

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praife thee, O God : yea, let all the people praife thee.

O let the nations rejoyce and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praife thee, O God : yea, let all the people praife thee.

Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

God shall bless us : and all the ends of the world shall fear him.

Doxology.

¶ *Here the Minister shall read aloud the holy truths of the Gospel of Jesus in his own blessed words, and in the authentic words of his Apostles.*

Our Lord declares,

God is a Spirit, and they that worship him, must worship him in spirit and in truth. *St. John iv. 24.*

When ye pray, say, Our Father, which art in heaven. *St. Luke xi. 2.*

This is the work of God, that ye believe on him whom he hath sent. *St. John vi. 29.*

The word which ye hear is not mine, but the Father's which sent me. *St. John xiv. 24.*

I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

The hour is coming in the which all that are in the grave shall hear *my* voice, and shall come forth ; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. *St. John v. 28, 29.*

St. Peter, for himself and the rest of the Apostles, confesses,

We believe and are sure that thou art that Christ, the Son of the living God. *St. John vi. 69.*

St. John says,

This is the commandment of God, that we should believe on the name of his Son Jesus Christ, and love one another. 1 *St. John iii. 23.*

St. Paul says,

If thou shalt confess with thy mouth the Lord

Jefus, and fhalt believe in thine heart that God raifed him from the dead, thou fhalt be faved. *Rom. x. 9.*

We muft all appear before the judgement feat of Chrift, that every one may receive the things done in the body, according to that he hath done, whether they be good or bad. *2 Cor. v. 10.*

¶ *The People fhall fay, Amen.*

¶ *Then the Minifter ftanding up fhall fay,*

O Lord, fhew thy mercy upon us;

Answer. And grant us thy falvation.

Minifter. O Lord, fave the Queen.

Answer. And mercifully hear us when we call upon thee.

Minifter. Endue thy Minifters with righteoufnefs.

Answer. And make thy chofen people joyful.

Minifter. O Lord, fave thy people.

Answer. And blefs thine inheritance.

Minifter. Give peace in our time, O Lord.

Answer. Becaufe thou only canft make wars to ceafe to the ends of the earth.

Minifter. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then fhall follow three Collects; the firft of the day.*

The fecond Collect at Evening Prayer.

O GOD from whom all holy defires, all good counfels, and all juft works do proceed; give unto thy fervants that peace which the world can not give, that both our hearts may be fet to obey thy commandments, and alfo that by thee, we being defended from the fear of our enemies may pafs our

time in rest and quietness; for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; and when we come to the night of death, may we sleep in Jesus, and rise with him to everlasting glory. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem or Hymn.*

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our Sovereign, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plentifully with heavenly gifts; grant her in health and prosperity long to live; and finally, after this life, may she attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh down every good and perfect gift; Send down upon our ministers, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, through our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer from one by St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and hast promised that in all places, where thou dost record thy name, there thou wilt come unto thy people and blest them: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

THE LITANY.



GOD the Father of heaven : have mercy upon us.

O God the Father of heaven : have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers ; spare us, good Lord, spare thy people, whom thou hast redeemed.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the world,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all deadly sin ; and from the lust of the flesh, the lust of the eyes, and the pride of life,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from death, when we are not prepared,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from the darkness of error and neglect of truth ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We finners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to bear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our gracious Queen and Governour ;

We beseech thee to bear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to bear us, good Lord.

That it may please thee to be her defender and keeper, and to make her reign a blessing to her subjects ;

We beseech thee to bear us, good Lord.

That it may please thee to bless and preserve all the Royal Family ;

We beseech thee to bear us, good Lord.

That it may please thee to illuminate all ministers of the gospel with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to bear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to bear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to bear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to bear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to bear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to bear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to bear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to bear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and lead them in the paths of righteousness ;

We beseech thee to bear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to bear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to bear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to bear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to bear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to bear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to bear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to bear us, good Lord.

¶ *Then shall Minister and People repeat the Lord's Prayer, if it has not been used before in the Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers

that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us that those evils which the craft of men worketh against us, may be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Minister. O Lord, let thy mercy be shewed upon us.

Answer. As we do put our trust in thee.

Minister. Now unto the King eternal: immortal, invisible: the only wise God:

Answer. Be honour and glory for ever and ever. Amen. 1 Tim. i. 17.

¶ *Or the less ancient Doxology, in this form.*

Minister. Glory be to the Father, through the Son: and by the Holy Ghost:

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from us all those evils that we have deserved; and grant that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living to thy honour and glory; through our only mediator and advocate, Jesus Christ our Lord. *Amen.*

A Prayer from one by St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and hast promised that where thou dost record thy name, there thou wilt come unto thy people and blest them: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Spirit be with us all evermore. *Amen.*

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS ;

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer: on the occasions calling for them.*

I. *For Rain.*



GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

II. *For fair Weather.*

O ALMIGHTY Lord God, clouds and darkness are round about thee, yet righteousness and judgement are the habitation of thy throne. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou stillest the noise of the seas, the noise of their waves. All nature is under thy sovereign controul. We humbly beseech thee that thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn our entire dependence upon thee, and for thy great goodness give thee praise and glory; through Jesus Christ our Lord. *Amen.*

III. In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth which we do now suffer, may through thy goodness be mercifully turned into cheapness and plenty; increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord.
Amen.

IV. In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; incline them and us to seek peace and ensue it; preserve us from all inordinate ambition; engaged in a righteous cause may we be protected by thy Providence from all perils; and evermore glorify thee, who art the judge of all the earth, through Jesus Christ our Lord.
Amen.

V. In the time of any common Plague or Sicknes.

O ALMIGHTY God, have pity upon us, weak and sinful, and turn away from us this great sickness and mortality with which we are now visited; as thou didst in ancient times command the

destroying angel to cease, and didst say to him, "Stay now thine hand." Open thou our eyes to our neglect and ignorance; make us better to know, and better to obey those wise laws, by which thou hast ordained our bodily frames to be governed. Fill us with sympathy for the sufferers, and if it be thy will that we must fall and die, may we die in hope of a glorious resurrection through Jesus Christ our Lord.
Amen.

VI. ¶ *To be said for those who are to be admitted into the Office of the Christian Ministry.*

ALmighty God the giver of all good gifts, who of thy divine providence dost raise up a succession of men to minister in thy Church; give thy grace we humbly beseech thee to all who are called to this high duty; and so replenish them with the truth of thy doctrine, and endue them with innocency of life that they may faithfully serve before thee to the edification of the people and to the glory of thy great name, through Jesus Christ our Lord.
Amen.

VII. ¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; and enable us to rejoice in thee with joy unspeakable and full of glory, through Jesus Christ our Mediator and Advocate. *Amen.*

VIII. ¶ *A Prayer for the High Court of Parliament,
to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name of Jesus Christ, our blessed Lord and Saviour. *Amen.*

IX. ¶ *A Collect or Prayer for all Conditions of men,
to be used at such times when the Litany is not said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Universal Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in

mind, body, or estate ; [* *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg in the Name of Jesus Christ, for thy mercy's sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

From the SERVICE FOR THE 20TH JUNE.

- x. ¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure ; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her ; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days ; direct all her counsels and endeavours to thy glory, and the welfare of her people ; and give us grace to obey her cheerfully and willingly for conscience' sake ; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good ; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority ; let her Reign be long and prosperous, and crown her with immortality in the life to come ; through Jesus Christ our Lord. *Amen.*

XI. ¶ *Collect for God's Protection of the Queen from Dangers.*

MOST gracious God, who hast set thy Servant *VICTORIA* upon the throne of her ancestors, we most humbly beseech thee, protect her on the same from all dangers to which she may be exposed: Shelter her from the gathering together of the froward, and from the insurrection of wicked doers: Weaken the hands and defeat the enterprizes of the lawless and violent; that no secret conspiracies, nor open violences, may disquiet her reign; but that being safely kept under the shadow of thy wing, and supported by thy power, she may rejoice in thee as her defender and Almighty deliverer; through Jesus Christ our Lord. *Amen.*

¶ *After the Prayer for the High Court of Parliament (if sitting.)*

XII. ¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, and for the happy influence of her reign upon the Church of Christ.*

BLESSED Lord, who hast made it the duty of Christian princes, and of all whom thou hast placed in positions of authority and influence to strive to promote the spiritual welfare together with the temporal interest of the people; we acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our gracious Queen over this Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the

service of thy true Religion ; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed ; Let Hypocrisy and Profaneness, Superstition and Idolatry find no countenance in her reign ; Let not false Doctrines nor proud and unholy assumptions disturb the peace of the Church, and cause Schisms and Divisions to weaken it ; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will : And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, ruling over our favoured land. So that we thy people and sheep of thy pasture may give thee thanks for ever ; and may always be showing forth thy praise from generation to generation. *Amen.*

XIII. ¶ *In the end of the Litany, which should be read on this day, after the Collect, "We humbly beseech thee," &c. the following Prayer for the Queen and Royal Family shall be used.*

O LORD, our God, who upholdest and governest all things in heaven and earth ; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day set over us by thy providence to be our Queen ; and so together with her bless all the Royal Family, that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven ; through Jesus Christ our

Saviour, who in the unity of the Spirit liveth with thee in glory everlasting. *Amen.*

xiv. *A Prayer for Unity.*

O GOD, the Father of our Lord Jesus Christ, our Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

From the ORDER OF SERVICE for the VISITATION OF THE SICK.

xv. *Prayer for the Sick.*

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

xvi. *A Prayer for Recovery and Resignation.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanc-

tify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

xvii. *A Prayer for Forgiveness.*

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness; renew in *him*, most loving Father, whatsoever hath decayed by his own carnal will and frailness; preserve and continue this sick member in the unity of thy Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*, And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not to *him* *his* former sins, but blot out *his* transgressions, strengthen *him* with thy blessed Spirit, and when it shall be thy will to take *him* hence, may *he* depart in hope, through thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

xviii. *A Prayer for a sick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying

upon the bed of sickness: Vifit *him*, O Lord, with thy falvation; deliver *him* in thy good appointed time from *his* bodily pain, for thy mercies' fake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ. *Amen.*

xix. *A Prayer for a sick Person when there appeareth small Hope of Recovery.*

O FATHER of mercies and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in

peace, and in thy favour, *bis* soul may be received into thine everlasting kingdom, through Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

xx. *A commendatory Prayer for a sick Person at the Point of Departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through Jesus Christ thine only Son our Lord. *Amen.*

xxi. *A Prayer for Persons troubled in Mind or in Conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *bis* former iniquities; and *bis* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of the holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *bis* confidence

in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from distressing fear, and lift up the light of thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord. *Amen.*

xxii. ¶ *At the conclusion of the visit the Minister shall say,*

THE Almighty Lord who is a strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now evermore thy defence; and make thee know and feel that there is none other name under heaven given to man in whom and through whom thou mayst receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

xxiii. ¶ *After that he shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee, and give thee peace, both now and evermore. *Amen.*

xxiv. *The Collect, at Communion.*

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may

take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

From the ORDER OF SERVICE for PERSONS AT SEA.

XXV. ¶ *Prayer to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all; and therefore we adore thy divine majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercy's sake in Jesus Christ thy Son our Lord. *Amen.*

XXVI. *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below, look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we

being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for thine infinite mercy's sake, through our blessed Saviour, thy Son, our Lord Jesus Christ.

¶ Collects to be said when there is no Communion, one or more. They may be said also after the Collects of Morning or Evening Prayer, at the discretion of the Minister.

XXVII.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

XXVIII.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

XXIX.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in

us the fruit of good living, to the honour and praise of thy Name ; through Jesus Christ our Lord. *Amen.*

xxx.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

xxxI.

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, in thy mercy, through thy Son Jesus Christ our Lord. *Amen.*

xxxII.

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name ; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee ; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory ; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

xxxiii. *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men ; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days ; through Jesus Christ our Lord. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

xxxiv. *For Rain.*

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man ; we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name. *Amen.*

xxxv. *For fair Weather.*

O LORD, who didst set thy bow in the heavens as a token of thy love to sinful man, we thank thee that after the late immoderate rain and floods, in thy mercy thou hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

xxxvi. *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

xxxvii. *For Peace and Deliverance from our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us: and incline us to love and forgive our enemies, as we have been taught to do, by thy blessed Son and our Saviour, Jesus Christ. *Amen.*

xxxviii. *For restoring Publick Peace at Home.*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

xxxix. *For Deliverance from the Plague, or other Sicknes.*

O LORD God, we humbly acknowledge before thee, our unworthiness. We know how frail and weak we are, and that by our own neglect we have often brought great sufferings upon ourselves. Yet seeing it hath pleased thee of thy tender mercy, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us. Let the late visitation remind us of the uncertainty of life; and lead us to the observance of thy wise laws, by which under thy providence, we may be guarded against the return of a like calamity, or the evil may be diminished should it come again. In the midst of judgement thou rememberest mercy. Thou hast saved

our life from destruction. We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

XL. *For a Woman after Childbirth.*

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to preserve this woman thy servant through the sufferings and perils of childbirth. [**Grant her a mother's joys amidst her parental cares; Let her offspring live before thee, and as it grows up, be a blessing by its dispositions and conduct to its parents.*] [*† Make her resigned to thy will, that thou hast taken away her child, and suffer her not to be ungrateful for the preservation of her own life in the time of danger.*] And we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

* If the child be alive.

† Or, if the child be dead.

¶ *To be used at Sea.*

XLI. *Collect of Thanksgiving.*

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of

praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not reject our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

XLII. *Or this :*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And, give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour *Amen.*


THE COLLECTS, EPISTLES, AND GOSPELS.

TO BE USED THROUGHOUT THE YEAR.

SECTION THE FIRST:—*The Expectation, the
Birth, and early Life of Jesus.*

The First Sunday in Advent.

The Collect.

LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, and reign with him in thy presence for ever. *Amen.*

The Epistle. Rom. xiii. 8 to the end.

The Gospel. St. Matt. xxi. 1 to 14.

Or for the Gospel. Deuteronomy xviii. 9 to 20.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life,

which thou hast given us in our Saviour Jesus Christ.
Amen.

The Epistle. Rom. xv. 4 to 14.

The Gospel. St. Luke xxi. 25 to 34 ;

or, St. Matt. xiii. 47 to 58.

The Third Sunday in Advent.

The Collect.

O LORD who at the first coming of our Saviour Jesus, didst send thy messenger to prepare his way before him ; grant that the ministers of his gospel, may likewise so prepare his way by turning the hearts of the disobedient to the wisdom of the just, that at his second coming to judge the world we may be found an acceptable people in thy sight, and may through thy mercy enter into the joy of our Lord. *Amen.*

The Epistle. 1 Cor. iv. 1 to 6.

The Gospel. St. Matt. xi. 2 to 11.

The Fourth Sunday in Advent.

The Collect.

O LORD God, to whom power belongeth, who givest power to the faint, and to them that have no might increasest strength ; we pray thee to be to us a present help in time of trouble, that whereas through manifold temptations, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us ; through him whom thou hast exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins. *Amen.*

The Epistle. Phil. iv. 4 to 8.

The Gospel. St. John i. 19 to 29.

The Birth-day of Jesus, commonly called
CHRISTMAS DAY.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son, born as at this time to be our guide to eternal life, and to deliver us from the dominion of sin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, whom, though born in a humble state, and laid in a manger, thou hast appointed to be heir of all things. May we through thy great mercy be made by him thy children, that we may be joint heirs with Christ of an inheritance incorruptible, undefiled, and that fadeth not away.
Amen.

The Epistle. Heb. i. 1 to 13;

or, Heb. iii. 1 to 13.

The Gospel. St. John i. 1 to 14.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the holy Spirit, may learn to love and bless our persecutors by the example of the first Martyr Saint Stephen, who looking stedfastly up to

Heaven saw Jesus sitting on thy right hand in glory, and prayed that the sin of his murderers might not be laid to their charge. Be thou our help and support in all times of persecution, and confirm our faith in our Lord Jesus Christ as our only mediator and advocate. *Amen.*

For the Epistle. Acts vii. 5 to the end.

The Gospel. St. Matt. xxiii. 34 to the end.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i.

The Gospel. St. John xxi. 19 to the end.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and made them the emblems of thy kingdom, in due course to fill up the places of their fathers and mothers in thy Church; but dost in thy mysterious providence suffer some of them to be cut off, and dost remove them to a better world; we beseech thee, mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives,

and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1 to 6; omitting first sentence of the 4th verse;

or, St. Mark ix. 33 to 38.

The Gospel. St. Matt. ii. 13 to 19.

The Sunday after Christmas Day.

The Collect.

ALMIGHTY God who hast given us thy only begotten Son, born of the seed of David according to the flesh, but ordained to be the Son of God with power according to the spirit of holiness; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through our Lord Jesus Christ, who now liveth and reigneth, in the unity of the same Spirit, with Thee, the one only true God, world without end. *Amen.*

The Epistle. Gal. iv. 1 to 8.

The Gospel. Matt. i. 18 to the end.

Or for the Gospel. Rom. i. 1 to 10.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, as we read that thy blessed Son was subjected by his pious parents to the rite of circumcision; though he was destined to introduce a new ordinance of inward grace instead of one of outward ceremony; grant us the true circumcision of Spirit, that our hearts being mortified

from all worldly and immoderate desires, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8 to 15.

The Gospel. St. Luke ii. 15 to 22.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by an Angel didst manifest thy only-begotten Son to the shepherds abiding in the field; and didst afterwards declare his name to the Gentiles by the preaching of his holy Apostles; mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious presence; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1 to 13.

The Gospel. St. Matt. ii. 1 to 13;

or, St. Luke ii. 1 to 15.

The first Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1 to 6.

The Gospel. St. Luke ii. 41 to the end.

The second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6 to 16.

The Gospel. St. John ii. 1 to 12;*
or, St. John iv. 7 to 15.

The third Sunday after Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our trials and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16 to the end.

The Gospel. St. Matt. viii. 1 to 14.

The fourth Sunday after the Epiphany.

The Collect.

O GOD, who knowest us to be fet in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through

* This Gospel should be transferred to the Ministry, commonly called Trinity, Sunday.

all temptations; through Jesus Christ our Lord.
Amen.

The Epistle. Rom. xiii. 1 to 8.

The Gospel. St. Matt. viii. 23 to the end;
or, St. Matt. x. 16 to 29.

The fifth Sunday after Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord.
Amen.

The Epistle. Col. iii. 12 to 18.

The Gospel. St. Matt. xiii. 24 to 31.

The sixth Sunday after Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might subdue sin and death, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear with power and great glory, we may be made like unto him in his eternal kingdom, where he liveth and reigneth in the unity of the Spirit with thee, O Father; world without end. *Amen.*

The Epistle. 1 St. John iii. 1 to 9.

The Gospel. St. Matt. xxiv. 23 to 32;
or, St. John vi. 28 to 41.

SECTION THE SECOND :—*The Wilderness. The
Temptation and the Fast of Jesus Christ.*

The Sunday called Septuagesima or the third
Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people ; that we, who deserve to be punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name ; through Jesus Christ our Saviour, who died and rose and revived that he might be Lord both of the dead and living. *Amen.*

The Epistle. 1 Cor. ix. 24 to the end.

The Gospel. St. Matt. xx. 1 to 16.

The Sunday called Sexagesima or the second
Sunday before Lent.

The Collect.

O LORD God, who seeest that we cannot put our trust in any thing that we can do ; Mercifully grant that by thy power we may be strengthened to resist all temptation, and to walk as children of the light ; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19 to 32.

The Gospel. St. Luke, viii. 4 to 16.

The Sunday called Quinquagesima or the
Sunday before Lent.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth ; Send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee : Grant this through thine only Son Jesus Christ. *Amen.*

The Epistle. 1 Cor. xiii. 1 to the end.

The Gospel. St. Luke xviii. 31 to the end.

The first Day of Lent, commonly called
Ash Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in us new and contrite hearts, that we, deeply lamenting our sins, and acknowledging our unworthiness, may obtain of thee, the God of all mercy, remission and forgiveness of our past transgressions ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Joel ii. 12 to 18.

The Gospel. St. Matt. vi. 16 to 22.

The first Sunday in Lent.

The Collect.

O LORD, when we read that thy blessed Son did fast forty days and forty nights in the wilderness, grant us grace to take a profitable lesson

from this marvellous act, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. vi. 1 to 11.

The Gospel. St. Matt. iv. 1 to 13.

The second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 1 to 9.

Or for the Epistle. Isaiah lviii. 1 to 11.

The Gospel. St. Matt. xv. 21 to 29;

or, St. Mark ix. 14 to 30.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence, that we may be strong in the Lord, and in the power of his might, to thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1 to xv.

The Gospel. St. Luke xi. 14 to 29;

or, St. Mark ii. 18 to the end.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we may be fully assured that the wages of sin is death; and that peace and true happiness can be found only in denying ourselves, and living soberly, righteously, and godly in this present world, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iv. 21 to the end;

or, Phil. iii. 1 to 17.

The Gospel. St. John vi. 1 to 14.

Or for the Gospel. Acts xxi. 17 to 29.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11 to 16;

or, Phil. iv. 8 to 14.

The Gospel. St. John viii. 46 to the end.

SECTION THE FOURTH : *The Seizure, Condemnation, Crucifixion, Burial, Resurrection, and Ascension of our Lord and Saviour Jesus Christ, and the Descent of the Holy Spirit.*

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to suffer death upon the cross, that all mankind should follow the example of his great humility : Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection ; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5 to 11.

The Gospel. St. Matt. xxvii. 1 to 55.

Monday before Easter.

For the Epistle. Isaiah lxiii. 1 to the end.

The Gospel. St. Mark xiv. 1 to the end.

Tuesday before Easter.

For the Epistle. Isaiah l. 5 to the end.

The Gospel. St. Mark xv. 1 to 39.

Wednesday before Easter.

The Epistle. Heb. ix. 16 to the end.

The Gospel. St. Luke xxii. 1 to the end.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17 to the end.

The Gospel. St. Luke xxiii. 1 to 50.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. We thank thee, O Father, that it hath pleased thee, that in the body of his flesh, through death, he should reconcile us, who were sometime alienated in our minds by wicked works, to present us holy and unblameable in thy sight, if we continue in the faith and hope of the gospel. Grant that we may be able so to live, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee, for thy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all who are living without God and without hope, who

are neglecting thine ordinances, and disregarding thy righteous laws; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved, and be made one fold under one shepherd, Jesus Christ our Lord, to the glory of thy holy Name. *Amen.*

The Epistle. Heb. x. 1 to 26.

The Gospel. St. John xix. 1 to 38.

Easter Even.

The Collect.

GRANT, O Lord, that we may be baptized into the death of thy blessed Son our Saviour Jesus Christ, and by continual mortifying our corrupt affections, we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection, to live with him who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter iii. 17 to the end.

The Gospel. St. Matt. xxvii. 57 to the end.

Easter-Day.

¶ *At Morning Prayer, instead of the Psalm, O come, let us sing, &c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRISt being raifed from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto fin once : but in that he liveth, he liveth unto God.

Likewife reckon ye alfo yourselves to be dead indeed unto fin : but alive unto God through Jefus Chrift our Lord. *Rom. vi. 9.*

CHRISt is rifen from the dead : and become the firft-fruits of them that fleep.

For fince by man came death : by man came alfo the refurrection of the dead.

For as in Adam all die : even fo in Chrift fhall all be made alive. *1 Cor. xv. 20.*

Now unto the King eternal : immortal, invifible : the only wife God :

Be honour and glory for ever and ever. *Amen.*
1 Tim. i. 17.

Or the lefs ancient Doxology in this form :

Glory be to the Father ; * through the Son : and by the Holy Ghofth ;

As it was in the beginning, is now and ever fhall be : world without end. *Amen.*

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jefus Chrift haft overcome death, and opened unto us the gate of everlafting life ; We humbly befeech thee, that, as by thy fpecial grace preventing us thou doft put into our minds good defires, fo by thy continual help we may bring the fame to good effect ; through Jefus Chrift our Lord,

* Or, aye through the Son.

who liveth and reigneth in the unity of the Spirit with thee, the one only true God, world without end. *Amen.*

The Epistle. Coloss. iii. 1 to 7.

The Gospel. St. John xx. 1 to 10.

Monday in Easter Week.

Same Collect.

For the Epistle. Acts x. 34 to 44.

The Gospel. St. Luke xxiv. 13 to 36.

Tuesday in Easter Week.

For the Epistle. Acts xiii. 26 to 42.

The Gospel. St. Luke xxiv. 36 to 49.

The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the example of the same thy Son Jesus Christ. *Amen.*

The Epistle. 1 St. John v. 4 to 12.

The Gospel. St. John xx. 19 to 23.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice, and also an ensample of godly life; Give us grace that we may

always most thankfully receive *that*, his inestimable benefit; and also daily endeavour ourselves to follow *this* in the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter ii. 19 to the end.

The Gospel. St. John x. 11 to 16.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Peter ii. 11 to 17.

The Gospel. St. John xvi. 16 to 22.

The fourth Sunday after Easter.

The Collect.

OALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17 to 21.

The Gospel. St. John xvi. 5 to 15.

The fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come ; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same ; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22 to the end.

The Gospel. St. John xvi. 23 to the end.

The Ascension-day.

The Collect.

GRANT, we beseech Thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, whom thou didst raise from the dead, and hast set him at thy right hand in glory ; world without end. *Amen.*

For the Epistle. Acts i. 1 to the end.

The Gospel. St. Mark xvi. 14.

Sunday after Ascension-day.

The Collect.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven ; We beseech thee, leave us not comfortless ; but send to us thine Holy Spirit to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth

and reigneth in the unity of the Spirit, with thee, in glory everlasting. *Amen.*

The Epistle. 1 St. Peter iv. 7 to 11.

The Gospel. St. John xv. 26 and xvi. to 4.

Whit-Sunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through Jesus Christ our Saviour, who liveth and reigneth in the unity of the same Spirit with thee our God, world without end. *Amen.*

For the Epistle. Acts ii. 1 to 12.

The Gospel. St. John xiv. 15 to the end.

Monday in Whitfun-week.

Same Collect.

For the Epistle. Acts x. 34 to the end.

The Gospel. St. John iii. 16 to 21.

Tuesday in Whitfun-week.

For the Epistle. Acts viii. 14 to 17.

The Gospel. St. John x. 1 to 11.

SECTION THE THIRD: *The Ministry of our
Lord Jesus Christ.*

My Father worketh hitherto, and I work.

St. John v. 17.

The Sunday after Whit-Sunday.*

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the adoption of a true faith to believe and acknowledge the glory of thy eternal Majesty in the work of redeeming love, as manifested in Christ Jesus, the express image of thy person, and brought home to the human soul by the operation of thy Holy Spirit; let every word which fell from the lips of our divine Teacher sink deep into our hearts, and be implanted in our minds and affections by the spirit of truth; so that we may be kept stedfast in the faith, and give all glory to thee through our Lord and Saviour, and by that same Spirit which alone can teach us what we should pray for as we ought. *Amen.*

For the Epistle. Rev. iv. 1 to the end.

Or the Epistle. Rom. i. 8 to 18.

The Gospel. St. John iii. 1 to 15;

or, St. John ii. 1 to 12.

The Ministry. The first Sunday.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers;

* This was called *Trinity Sunday* by the Romish Church, because in the year 1260, in the Council of Arles, a festival in honour of the holy Trinity was appointed to be held on this day.

and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7 to the end.

The Gospel. St. Luke xvi. 19 to the end.

The second Sunday.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13 to the end.

The Gospel. St. Luke xiv. 16 to 24.

The third Sunday.

The Collect.

O LORD, we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all the trials of our mortal life, and in all the labours of our Christian course ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter v. 5 to 11.

The Gospel. St. Luke xv. 1 to x.

The fourth Sunday.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is

holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for thy mercy's sake, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 18 to 23.

The Gospel. St. Luke vi. 36 to 43.

The fifth Sunday.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter iii. 8 to 16.

The Gospel. St. Luke v. 1 to 12.

The sixth Sunday.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3 to 11.

The Gospel. St. Mark v. 20 to 26.

The seventh Sunday.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19 to the end.

The Gospel. St. Mark viii. 1 to 9.

The eighth Sunday.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12 to 17.

The Gospel. St. Mark vii. 15 to 21.

The ninth Sunday.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1 to 13.

The Gospel. St. Luke xvi. 1 to 9.

The tenth Sunday.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions dispose them to ask such things as shall please thee ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1 to 11.

The Gospel. St. Luke xix. 41 to 46.

The eleventh Sunday.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure ; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1 to 11.

The Gospel. St. Luke xviii. 9 to 14.

The twelfth Sunday.

The Collect.

ALmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than we deserve ; Pour down upon us the abundance of thy mercy ; forgiving us those things for which our conscience is distressed, and giving us those good things which we are not

worthy—but are encouraged—to ask, through the mediation of Christ Jesus our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4 to 9.

The Gospel. St. Mark vii. 31 to the end.

The thirteenth Sunday.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16 to 22.

The Gospel. St. Luke x. 23 to 37.

The fourteenth Sunday.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16 to 24.

The Gospel. St. Luke xvii. 11 to 19.

The fifteenth Sunday.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, incline us to put our trust under the shadow of thy wing.

Be thou a strength to the poor, a strength to the needy, a refuge from the storm, and a shelter from the heat, for thy mercy's sake ; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11 to 18.

The Gospel. St. Matt. vi. 24 to the end.

The sixteenth Sunday.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church ; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13 to the end.

The Gospel. St. Luke vii. 11 to 17.

The seventeenth Sunday.

The Collect.

LORD, we pray thee that thy grace may be given unto us, and that we may thankfully feel its influence, and not continue in sin that grace may abound ; but be continually given to all good works ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1 to 6.

The Gospel. St. Luke xiv. 1 to 11.

The eighteenth Sunday.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world and the flesh, and with pure hearts and minds to follow

thee the only God ; through Jesus Christ our Lord.
Amen.

The Epistle. 1 Cor. i. 4 to 8.

The Gospel. St. Matt. xxii. 34 to the end.

The nineteenth Sunday.

The Collect.

O GOD, forasmuch as without thy assistance we are not able to serve thee acceptably ; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17 to the end.

The Gospel. St. Matt. ix. 1 to 8.

The twentieth Sunday.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us ; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have us do ; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15 to 21.

The Gospel. St. Matt. xxii. 1 to 14.

The one and twentieth Sunday.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee

with a quiet mind ; through Jesus Christ our Lord.
Amen.

The Epistle. Ephes. vi. 10 to 20.

The Gospel. St. John iv. 46 to the end.

The two and twentieth Sunday.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness ; that through thy protection it may be free from all divisions and contentions, from all worldly mindedness, and all evil passions ; and be devoutly given to serve thee in holiness and righteousness, to the glory of thy Name ; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3 to 11.

The Gospel. St. Matt. xviii. 21 to 35.

The three and twentieth Sunday.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness ; Be ready, we beseech thee, to hear the devout prayers of thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17 to the end.

The Gospel. St. Matt. xxii. 15 to 22.

The four and twentieth Sunday.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences ; that through thy bounti-

ful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed : Grant this, O heavenly Father, for thy mercy's sake ; through Jesus Christ, our blessed Lord and Saviour. *Amen.*

The Epistle. Colof. i. 3 to 12.

The Gospel. St. Matt. ix. 18 to 26.

The five and twentieth Sunday.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously bringing forth the fruits of righteousness, may of thee be plenteously rewarded ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jerem. xxiii. 5 to 8.*

The Gospel. St. John vi. 5 to 14 ;

or, St. John xvii. 1 to end, as the devout close of his active ministry.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the over-plus may be omitted : Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

* Read for the words in the sixth verse, " This is his name," &c. " This is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS."—See Dr. Blayney's Translation of Jeremiah.

COLLECTS,

*Recalling the Memory of the Saints and Blessed,
and praying that we may be followers of them
who through faith and patience inherit the
Promises.*

Saint Andrew's Day.

The Collect.



ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord.
Amen.

The Epistle. Rom. x. 9 to the end.

The Gospel. St. Matt. iv. 18 to 23.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and ever-living God, who didst graciously overcome the doubts of the cautious and holy Apostle Thomas, by presenting to him convincing evidence of the resurrection of thy Son Jesus Christ, and making him a faithful witness to the truth; grant us so perfectly and sincerely to believe in thy Son Jesus Christ, that, under the influence of this blessed faith, our deeds in thy sight may never be reprov'd. Hear us, O Lord, through the same

thy beloved Son, and to Thee, his Father and our Father, his God and our God, be all honour and glory now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19 to the end.

The Gospel. St. John xx. 24 to the end.

The Conversion of St. Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

Or,

O GOD, who knowest the hearts of all men, and turnest them whithersoever thou wilt; we adore thee that thou didst, in a wonderful manner, convert the persecutor Paul, and make him the zealous Apostle of thy crucified and risen Son Christ Jesus our Lord; and that thou hast by his labours caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we may shew forth our thankfulness for the same, by our zeal for thy most holy truth, and by following the doctrine which he taught; that we may be able like him to consecrate all our powers to the service of thy Church; through Christ Jesus our Lord. *Amen.*

For the Epistle. Acts ix. 1 to 22.

The Gospel. St. Matt. xix. 27 to the end;

or, St. John xii. 37 to the end.

The Presentation of Christ in the Temple.

The Collect.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was presented in the temple according to the law of Moses, by his pious parents, so may we be presented unto thee in upright and useful lives, with pure and clean hearts by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1 to 5.

The Gospel. St. Luke ii. 22 to 40.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles Grant that thy Church, being alway preserved from false teachers, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15 to the end.

The Gospel. St. Matt. xi. 25 to the end.

The Annunciation of the blessed Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as the mother of Jesus was filled with joy and gratitude in the prospect of his birth; so we, by his coming, by his labours and sufferings, his death and resurrection, may be made

triumphant over all enemies to our peace and usefulness, and may be brought to everlasting glory; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah vii. 10 to 15.

The Gospel. St. Luke i. 26 to 38.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7 to 16.

The Gospel. St. John xv. 1 to 11.

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1 to 12.

The Gospel. St. John xiv. 1 to 14.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22 to the end.

The Gospel. St. John xv. 12 to 16.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah xl. 1 to 11.

The Gospel. St. Luke i. 57 to the end.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and though he did fall, didst graciously raise him up, and commandedst him earn-

estly to feed thy flock ; Make, we beseech thee, all Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1 to 11 ;

or, St. Matt. xxvi. 69 to the end.

The Gospel. St. Matt. xvi. 13 to 19.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient to the calling of thy Son Jesus Christ, and followed him ; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27 and xii. to 3.

The Gospel. St. Matt. xx. to 28.

St. Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word ; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12 to 16.

The Gospel. St. Luke xxii. 24 to 30.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth, in the unity of the Spirit, with thee, the one, only true God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1 to 6.

The Gospel. St. Matt. ix. 9 to 13.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, and hearken unto the voice of thy word; so we, on earth, by thy assistance may strive to do thy will, and receive with meekness the engrafted word which is able to save our souls; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7 to 13.

or, Psalm xci. 1 to 13.

The Gospel. St. Matt. xviii. 1 to 10;

or, St. John i. 43 to the end.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; and that thy saving health may be known amongst all nations; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5 to 15.

The Gospel. St. Luke x. 1 to 7.

Saint Simon and St. Jude, Apostles.

The Collect.

OALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude, 1 to 8;

or, Acts xv. 22 to 30.

The Gospel. St. John xv. 12 to the end.

All Saints' Day.

The Collect.

OALMIGHTY God, who hast knit together thine elect in one communion and fellowship, by making them one with thee, and with Christ Jesus

our Lord ; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to thine unspeakable joy, which thou hast prepared for them that love thee ; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2 to 12 ;

Or, the Epistle. Heb. xii. 18 to 28 ;


or, Ephef. i. 3 to the end.

The Gospel. St. Matt. v. 1 to 12.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

¶ *The Minister shall always give notice the previous Sunday, when this ordinance will be administered.*

¶ *If the Communion be an entire and separate service ; then the bread and wine being laid upon a table, covered with a white cloth, the Minister shall say the Collect.*

LMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; cleanse the thoughts of our hearts by the influence of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name ; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after the reading of each Commandment, ask of God mercy for their transgressions, and grace for time to come to keep his laws : as followeth,*

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. [For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.]

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. [For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.]

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Honour thy father and thy mother, [that thy days may be long in the land which the Lord thy God giveth thee.]

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt do no murder.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not commit adultery.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not steal.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not bear false witness against thy neighbour.

Answer. Lord, have mercy upon us, and incline our hearts to keep thy laws.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Answer. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

* *The solemn threat in the second, the reason of its origin assigned in the fourth, and the motive presented in the fifth commandment, each included in brackets, may be omitted, as they belong exclusively to the elder dispensation; of which St. Paul says, "The law made nothing perfect, but the bringing in of a better hope did." Heb. vii. 19.*

¶ *Then shall follow this Collect for the Queen, the Minister saying,*

Let us pray.

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy honour, through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel in like manner.*

¶ *Then the Minister may read the statement of Holy Gospel truths in the Morning Service; or the following words of our Lord.*

JESUS said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *St. Matt. xxii. 37 to 40.*

He also said of his disciples, I have given them

the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them:—and for them also which shall believe on me, through their word; that they all may be one; as thou Father art in me, and I in thee, that they may be one in us;—I in them and thou in me, that they may be made perfect in one. *St. John xvii. 8. 9. 20. 21. 23.*

¶ *Then shall follow the Sermon or an address adapted to the sacred ordinance.*

¶ *The collection or offertory should be made at the close of the Service, but if made during the Service, the Minister shall say at the time one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Tim. vi.

God is not unrighteous, that he will forget your

works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb. xiii.*

Whofo hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John iii.*

He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will he pay him again. *Prov. xix.*

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tob. iv.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. xli.*

¶ *After which done, the Minister shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men ; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We be-

seech thee also to bleſs thy Servant our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all miniſters, that they may both by their life and doctrine ſet forth thy true and lively Word, and may duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for thy mercy's ſake, through Jeſus Chriſt our only Mediator and Advocate. *Amen.*

¶ *If the Lord's Supper be adminiſtered after the end of the Morning or Even Service, the Miniſter ſhould here begin the Communion.*

¶ *Then ſhall the Miniſter ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, fol-

lowing the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Minister ; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee in newness of life, to the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister pray for the absolution or forgiveness of sins.*

ALMIGHTY God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee ; Have mercy upon us ; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say,*

Hear what comfortable words our Saviour Christ
faith unto all that truly turn unto him.

COME unto me all ye that labour and are heavy
laden, and I will give you rest. *St. Matth.*
xi. 28.

God so loved the world, that he gave his only-
begotten Son, that whosoever believeth in him should
not perish, but have everlasting life. *St. John iii.*
16.

Hear also what Saint Paul faith.

This is a faithful saying, and worthy of all accep-
tation, That Christ Jesus came into the world to save
sinners. *1 Tim. i. 15.*

Hear also what Saint John faith.

If any man sin, we have an Advocate with the
Father, Jesus Christ the righteous; and he is the
propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Minister shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Minister turn to the Lord's Table,
and say,*

IT is very meet, right, and our bounden duty,
that we should at all times, and in all places,
give thanks unto thee, O Lord, Holy Father, Al-
mighty, Everlasting God.

¶ *Here shall follow the Proper Preface, according to the
time, if there be any specially appointed: or else imme-
diately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son, born as at this time to be the propitiation for our sins, and not for ours only but for those of the whole world. Therefore with angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is our passover sacrificed for us, he it is who taketh away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath assured us of everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Sunday after Whit-sunday.

WHO art One God, revealed to us in Christ who is one Lord, and who has confirmed our faith in the Unity of that Spirit, which gave gifts to men in the holy Apostles' times; and in all ages of the Church, uniteth thy people in one Body to shew forth thy praise. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be said or sung,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Minister, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We have too often attended thine ordinances when our hearts were not filled with love and gratitude to thee, for appointing them. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to partake of this bread and wine, the emblems of the body and blood of our Lord Jesus Christ, that by faith our souls may be purified from all evil, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *The Minister shall then set apart the Bread and Wine for this Sacred Service in the following Prayer.*

ALmighty God, our heavenly Father, of thy tender mercy thou didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who at the last supper did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we may so receive these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, that we may become dead to sin; and thus being dead with Christ, that we may be comforted with the belief that we shall also live with him; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it, and

gave it to his disciples, saying, Take, eat, this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Sanctify our devout obedience to this divine institution to the glory of thy holy Name. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the people also in order, into their hands, all meekly kneeling or sitting. And, when he delivereth the Bread to any one, he shall say,*

IN obedience to the command of Christ Jesus our Lord, let us eat of this bread in grateful remembrance of him.

¶ *As he gives it to the people he shall say,*

Take and eat ye all of this; and feed on him in your hearts with thanksgiving.

¶ *And when they partake of the Wine he shall say,*

WE drink this wine as an emblem and memorial of that blood which was shed for many for the remission of sins.

Take and drink ye all of this, dwelling on the love of him who while we were yet sinners died for us.

¶ *Then shall the Minister and people repeat the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this

day our daily bread. And forgive us our trespasses,
As we forgive them that trespass against us. And
lead us not into temptation; But deliver us from
evil. Amen.

¶ *Or, if this have been used before in the Service, the
Minister shall say,*

Hear the words in which our Lord and Saviour
prayed for those who partook of the supper with
him, and for all who should in faith follow their
example. *St. John xvii. 24 to the end.*

FATHER, I will that they also, whom thou hast
given me, be with me where I am; that they
may behold my glory; which thou hast given me:
for thou lovedst me before the foundation of the
world. O righteous Father, the world hath not
known thee; but I have known thee, and these have
known that thou didst send me. And I have de-
clared unto them thy name, and will declare it; that
the love wherewith thou hast loved me may be in
them, and I in them.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble
servants entirely desire thy fatherly goodness
mercifully to accept this our sacrifice of praise and
thanksgiving; most humbly beseeching thee to grant,
that by faith in thy Son Jesus Christ we and all thy
whole Church may obtain remission of our sins, and
all other benefits of his life and sufferings, and his
glorious triumph over death. And here we offer
and present unto thee, O Lord, ourselves, our souls
and bodies, to be a reasonable, holy, and lively sacri-
fice unto thee; humbly beseeching thee, that all we,

who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord. *Amen.*

Or this.

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy emblems with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members in the body of thy Son, which is his Church,—the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast commanded with willing minds; through Jesus Christ our Lord, who in the Unity of the Spirit is one with thee his God and our God, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

¶ *Then the Minister shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus (*Phil. iv. 7*), and the blessing of God Almighty be amongst you and remain with you always. *Amen.*

¶ *The six Collects, usually added here, are removed to the "PRAYERS AND THANKSGIVINGS," and are numbered from XXVII to XXXII.*

THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Minister; and then the Parents, or if the Parents be ill or dead, the Guardians or friends of the Children, after the last Lesson of Morning or Evening Prayer, or at such time as the Minister shall appoint shall bring the Child: and then standing by the font or basin filled with water, the Minister shall say,*

BEARLY beloved, forasmuch as all men are sinners, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the spirit; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* can-

not have; that *he* may be now baptized with water, and that hereafter *he* may be baptized with the Spirit, and received into Christ's holy Church, and be made a member of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, We beseech thee, for thine infinite mercies, that thou wilt look upon *this Child*, preserve *his* life, and as *his* faculties expand, and *he* becomes able to discern between good and evil, grant unto *him* the assistance of thy holy Spirit, that *he* may be born again, by this same Spirit, to newness of life, may be received into Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass through the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for this infant that as *he* is now incapable of actual sin, *he* may grow up under the care of his parents or friends, and under the influence of a good example of holy and true living to be obedient and affectionate, to dread and hate sin; and to love thee, and thy dear Son Jesus Christ our Lord. Save *him* from the corruptions of the world, and may *he* after this life come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Minister shall say,*

Hear the words of the Gospel, written by Saint MARK, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELoved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our hea-

venly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy blessing to this ordinance in which we dedicate this child to thee, and may *he* live such a life of faith and obedience to thy will that *he* may obtain everlasting salvation, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister speak unto the Child's Parents or friends.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our heavenly Father would vouchsafe to receive *him*, to preserve *him* from sin, to sanctify *him*, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath declared that whatsoever ye shall ask the Father in his name he will give it you, on which declaration you may fully rely; Ye know also that our Lord has declared by his holy Apostles that the promise is unto you and your children, and to as many as the Lord our God shall call: wherefore encouraged by this gracious promise, you ought, in this act, to feel solemnly bound to do your duty to this child; not

only to provide for *his* bodily health and comfort, but also to instruct *his* mind, in the knowledge and love of God and of Christ Jesus our Saviour, to teach *him* to pray and to live a godly life. Will you, therefore, in the face of this congregation promise that you will try to do these things?

Answer. I will; or, We will.

¶ *Then the Minister shall take the Child into his hands, and shall say to the Parents or Guardians,*

What is this child's name?

¶ *And then naming it after them, he shall, as the Parents may wish, dip the Child warily in the water, or pour, or sprinkle water upon it, saying,*

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Or, as was the recorded practice of our Lord's Apostles.*

N. I baptize thee in the name of Jesus Christ. Amen.

¶ *Then shall the Minister say,*

FORASMUCH as this Child has now been devoted by you to the service of God in a Christian life, it becomes your sacred duty to implore the divine blessing that you may be able to accomplish in *him* all that this sign outwardly and emblematically represents: You must instruct *him* in all useful knowledge. *He* should be trained up by you to know what is right and what is wrong; to shun the evil, and to choose the good; that as our Saviour Christ died and rose again for us, so should we, who are

baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living. And now may the blessing of God Almighty be with you, and with this dear Child; and insure to you all at length the possession of everlasting life. *Amen.*

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF
RIPER YEARS.

¶ When any persons in heathen lands become Christians, and wish to be baptized according to the command of our Lord Jesus Christ; or when any persons who have grown up without having been baptized, desire to submit themselves to this Christian ceremony; they shall present themselves to the Minister at some time previously appointed, and in the face of the congregation he shall say,

DEARLY beloved, forasmuch as all men are born with a nature which makes them liable to fall into sin; and are exposed in the world to temptations from which they cannot altogether escape; so that they do fall into some sins, and often into many actual transgressions; and in the mystery of providence some live without the light of the Gospel, and the purifying influence of its blessed truths; yet are encouraged to hope for forgiveness, and for the influence of the holy Spirit; if they are brought to the knowledge of the truth and to faith in Christ Jesus: and forasmuch as our Saviour Christ saith, None can enter into the king-

dom of God, except he be born anew of Water and of the Spirit; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and with the Spirit, and be received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy and condescension dost permit the minds and affections of men to be usefully impressed by outward significant rites; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to be used as an emblem of purity of spirit, and of the removal of sin; we beseech thee that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctify *them* with thy holy Spirit, that *they*, being delivered from sin, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass through the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that having by repentance, and faith in thy

dear Son, received the forgiveness of *their* sins, *they* may have confirmation and comfort from this outward ordinance of baptism, assuring *them* openly of *their* union to thy church, and of *their* spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy Son, who in thy name hast said, Ask, and ye shall receive: so that *they* may enjoy the everlasting benediction of thy heavenly grace, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the Minister and people stand up, and he shall say, Hear the words of the Gospel by St. John, iii. 1 to 9, which he shall read.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the expresse words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Likewise, immediately before his ascension into heaven, (as we read in Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Also Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* *partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* being born again, may be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee in glory, now and for ever. *Amen.*

¶ *Then the Minister shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; wherefore it should be to you a sacred pleasure faithfully to promise in the presence of your fellow Christians, that you will renounce all evil works; that you will read and study God's holy word, and that you will endeavour to keep his commandments.

¶ *Then all these persons about to be baptized shall answer each separately,*

Answer. It is my earnest desire and prayer to be enabled so to do.

¶ *Then shall the Minister plunge each person to be baptized into the water, or pour water upon him, or sprinkle water on his face, according to the manner most approved by the Church, and say,*

N. I baptize thee In the Name of the Father,
and of the Son, and of the Holy Ghost.
Amen.

¶ *Or he shall say, as was said by the Apostles when they baptized converts,*

N. I baptize thee In the Name of Jesus Christ.
Amen.

¶ *Then shall the Minister say,*

WE receive this person into the congregation of Christ's flock; and do earnestly pray, that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and all evil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *these persons* are grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us.

And lead us not into temptation ; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons* ; that, being born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises ; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Spirit everlastingly. Amen.

(¶ And then, speaking to the newly baptized persons, he shall proceed, and say,)

AND you, who have now by Baptism openly avowed your faith in the Gospel, and have put on Christ, it is your part and duty, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light ; remembering always that Baptism representeth unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

A CATECHISM

To be learned of every person.

Question. WHAT is your name ?

Answer. M. or N.

Question. Who gave you this name ?

Answer. My parents, when I was baptized, and dedicated by them to a christian life.

Question. What did they then desire and pray for you ?

Answer. That I might be a member of Christ's kingdom ; that I might receive him and love him as my Saviour ; follow him as my example, and obey him as my divine teacher.

Question. Dost thou wish to confirm their prayers for you ?

Answer. Yes ; and I trust to be able by God's blessing to do so.

Question. What are the great truths of the Christian religion ?

Answer. That there is one God the Father Almighty, the maker of all things.

That he has appointed Jesus Christ to be the teacher, the Saviour, and the judge of mankind.

That Christ lived on earth, wrought miracles, taught truths from heaven, always did those things which pleased his heavenly Father. Suffered, died, was buried, rose again from the dead, and ascended to heaven.

That he promised after his departure to send the

holy Spirit, which came upon the Apostles; and which assists all believers, who devoutly seek it, to live pure and holy lives.

That he established a kingdom or church on earth; and confirmed the general resurrection, the future judgement, and the life everlasting.

Question. Which are the ten commandments of the ancient law of Moses?

Answer. The following. I am the Lord thy God;

1. Thou shalt have none other gods but me.
2. Thou shalt not make to thyself any graven image; nor worship them.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Thou shalt remember the sabbath day to keep it holy.
5. Thou shalt honour thy father and thy mother.
6. Thou shalt do no murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbours.
10. Thou shalt not covet any thing that is thy neighbour's.

Question. What dost thou chiefly learn in these commandments?

Answer. I learn my duty towards God, and my duty towards my neighbour.

Question. Did our Lord Jesus Christ sanction these commandments in his gospel?

Answer. Yes. For he said, "The great commandment of the law is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

with all thy mind ; and the second is like unto it, Thou shalt love thy neighbour as thyself.

And also all the duties enjoined in the other commandments he enforced in his holy teaching, and by his perfect example.

Question. How art thou to be able to keep these laws ?

Answer. By diligent attention and watchfulness not to do any thing which is forbidden ; and by prayer to God to help my weakness.

Question. Canst thou repeat the Lord's prayer ?

Answer. Yes. Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Question. What dost thou learn in this prayer ?

Answer. That God is to be revered and adored and loved as my heavenly Father : that all things necessary for my life and comfort are his gift : that he will forgive my sins, if I forgive those who offend me : that he will save me when I am tempted to do wrong, and keep me from evil.

Question. How many sacraments are there in the Church ?

Answer. Two : Baptism and the Lord's Supper.

Question. What means the word *sacrament* ?

Answer. An outward and visible sign of an inward and spiritual grace.

Question. What is the outward sign in baptism ?

Answer. Water, which is used either by dipping the person in it, or pouring or sprinkling it upon him ;

and the Minister at the same time saying, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost ; or, I baptize thee in the name of Jesus Christ.*

Question. What inward grace does this outward sign represent ?

Answer. A death unto sin, and a new spiritual birth unto righteousness ?

Question. What is required of persons to be baptized ?

Answer. Repentance of all their sins, and faith in Christ as their Saviour.

Question. Why then are infants baptized ?

Answer. That their parents may bind themselves to train them up to a Christian life.

Question. For what was the ordinance of the Lord's Supper ordained ?

Answer. To be a continual remembrance of him : of all he did and said : of his sufferings, his death, his resurrection ; and of all the benefits which the world enjoys in the completion of his mission on earth.

Question. What are the outward signs of this ordinance ?

Answer. Bread and wine.

Question. What is the signification of these elements ?

Answer. They are to represent the body and blood of Christ ; as we partake of them, we are in holy remembrance to feed upon the bread of life which he gives to the world ; i. e. we are to think devoutly of him, and in love to bind ourselves to serve him.

Question. What ought all to do before coming to the Lord's supper ?

Answer. They ought seriously to examine themselves : to repent them truly of their former sins ; and to purpose with divine assistance to honour their profession of love to Christ by living according to his commands ; and in charity with all men.

THE ORDER OF CONFIRMATION.

¶ *Upon a day appointed, all that are to be then confirmed, being placed, and standing in order before the Minister, he shall read this preface following.*



O the end that confirmation may be ministered to the more edifying of such as shall receive it, the Church hath done well to order that none hereafter shall be confirmed, but such as can say the Lord's Prayer, and the Ten Commandments ; and can also answer to such other questions as may be put to them ; that it may be ascertained that they of their own accord do now desire to fulfil the pious wishes expressed for them in their baptism ; and do earnestly hope to become partakers of the blessings of Christian communion and fellowship.

In carrying out this most solemn dedication in their baptism, it may be presumed that their parents will have not only gradually instructed them in the knowledge of Christian truth, but also will have accustomed them to attend the ordinances of public worship : and then by the grace of God they will, it is trusted, have early become desirous fully to

share the benefits of Church fellowship, in joining all its devotional services, receiving its instructions, and partaking of the Lord's supper, in order to bind themselves faithfully to obey and devoutly to love him, who is their pattern and Saviour, and their guide to eternal life.

¶ The Minister shall then say,

DO you here, in the presence of this congregation really and sincerely desire to confirm the object which your parents most earnestly coveted; and to secure which they bound themselves solemnly to instruct you in the knowledge of salvation by Jesus Christ our Lord?

¶ And every one shall audibly answer,

I do.

AND are you willing and desirous to become members of the Church, and by your faith and good conduct, your hatred of sin, and your love of all things holy, pure and good, are you determined, with the blessing of God, and the assistance of his good Spirit, which will be given to all who pray for it, to endeavour to live a Christian life, and to adorn your profession by your behaviour in the family to which you belong, and by your conduct in the world?

¶ And every one shall audibly answer,

I am.

The Minister. Our help is in the name of the Lord.

Answer. Who hath made heaven and earth.

Minister. Blessed be the name of the Lord;

Answer. Henceforth, world without end.

Minister. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Minister. Let us pray.

ALMIGHTY and everliving God who hast vouchsafed to sanctify these thy servants, by the means which thou hast appointed ; making them effectual to dispose their hearts to love thee, to trust in thy goodness, and to unite themselves openly to thy Church: Strengthen them, we beseech thee, O Lord, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding, of knowledge and true godliness, and fill them, O Lord, with thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Minister, he may lay his hand upon the head of every one severally, or spread out his hands over them all, in token of recognizing them as living members of the Church, and say.*

The Lord be with you.

Answer. And with thy Spirit.

¶ *Then all kneeling shall repeat the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

¶ *The Minister shall then repeat this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable to thy divine Majesty; We offer our humble supplications unto thee for these thy servants, who intreat thy blessing to make them in their early life members of thy spiritual kingdom; and to enable them to praise and serve thee all their lives, for thy gracious goodness towards them. With a deep sense of their great obligation to thy providence and grace, in furnishing the means of their obtaining the knowledge of thee and of thy merciful goodness in Christ Jesus, may they resolve to devote their lives to promote thy glory; and grant, O our heavenly Father, that they may become pillars in thy Church, and useful members in their station in the world. Protect them from all temptations from the world or from their own hearts. Assist them to live pure and holy lives; and when their course is run may they enter into the joy of their Lord, and with him reign in the Unity of the Spirit in thy presence in glory everlasting. *Amen.*

¶ *The Minister may here use the Collect No. xxviii. in the Prayers and Thanksgivings.*

¶ *Then the Minister shall pronounce this Benediction.*

THE grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Spirit be with you all. *Amen.*

THE FORM OF THE
SOLEMNIZATION OF MATRIMONY.

¶ *The previous steps necessary to render the marriage lawful, and to justify the Minister in performing the ceremony having been taken; the persons to be married, the Man standing on the right hand and the Woman on the left, and their friends being present, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God; all the moral and natural obligations of which Christ most solemnly set forth and sanctioned in his gospel; and St. Paul pronounced this state to be honourable in all; so that it is not by any to be enterprized, nor taken in hand, unadvisedly, or lightly, but reverently, discreetly, soberly, and in the fear of God; duly considering its divine appointment, its irrevocable character, and its solemn obligations.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it.

¶ *If no impediment be alleged, then shall the Minister say unto the Man,*

M. **W**ILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Minister say unto the Woman,*

N. **W**ILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I CALL upon these persons here present to witness, that I *M.* take thee *N.* to be my lawful wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of this land; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I CALL upon these persons here present to witness, that I *N.* take thee *M.* to be my lawful wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of this land; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, and do promise before God to keep myself faithful to thee so long as I live. *Amen.*

¶ *Then the Man and Woman shall both kneel down, and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *If no impediment be alleged, then shall the Minister say unto the Man,*

You must repeat this declaration after me.

I *M.* [*naming the man's name*] do solemnly declare that I know not of any lawful impediment, why I may not be joined in Matrimony to *N.* [*naming the woman's name.*]

¶ *Then shall the Minister say unto the Woman,*

You must also repeat this declaration in these words.

I *N.* [*naming the woman's name*] do solemnly declare that I know not of any lawful impediment, why I may not be joined in Matrimony to *M.* [*naming the man's name.*]

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I CALL upon these persons here present to witnesses, that I *M.* take thee *N.* to be my lawful wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and the laws of this land; and thereto I plight thee my troth.

...

THE ORDER FOR
THE VISITATION OF THE SICK.

¶ *When any person is sick, notice being given to the Minister, he shall attend at a time convenient to the sufferer and to the afflicted family, to administer the instructions and consolations of religion.*

¶ *On entering the sick man's room he shall repeat one or more of the following sentences.*

PEACE be to this house, and to all that dwell in it.

Our Lord Jesus Christ was sent by his heavenly Father, that he might give repentance and the remission of sins. *Acts v. 31.*

Repent ye, and be converted, that your sins may be blotted out. *Acts iii. 19.*

God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Acts iii. 26.*

In Jesus Christ, whom God raised from the dead, peace and salvation can be obtained, neither is there salvation in any other : for there is none other name given among men whereby we must be saved. *Acts iv. 10. 12.*

The ministers of the gospel are sent unto you that they may know your estate and comfort your hearts. *Col. iv. 8.*

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Acts xvi. 31.*

VISITATION OF THE SICK. 131

¶ *The Minister and those present shall then kneel and repeat the Lord's prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

He shall then say the prayers in the collection of Prayers and Thanksgivings marked xv. and xvi.

¶ *Then he shall exhort the sick person in this form or in other like more suitable to the circumstances.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, through his dear Son Jesus Christ, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Minister may end his exhortation in this place, or else add such exhortation, admonition or consolation as may seem to him necessary or proper.

¶ Then shall the Minister enquire whether he repent him truly of his sins and be in charity with all the world; exhorting him to forgive from his heart all persons that have offended him; and if he have offended any other, to ask them forgiveness; and when he hath done injury or wrong to any man that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him be admonished to make his will, to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Minister shall declare to him the provisions of the gospel, to dispel the terrors of death, by the assurance of pardon through Jesus Christ our Lord, to all who truly repent and believe in him: and then the Minister shall say the Prayer No. xviii.

¶ It must be left to the discretion of the Minister, to select those particulars in these directions which are suitable, and to omit all those which are not.

¶ If the sick person be young, and has been brought up piously, and has so learnt the rule of faith and duty as to have lived an amiable life, and in suffering and in the prospect of death to be divested of all painful fear; and even to entertain bright Christian hopes of immortality; the Minister should repeat some of the consolatory passages of Holy Writ, and then say this Prayer.

Prayer for a Young Person in sickness, resigned to the will of God, and supported by Christian hopes.

ALMIGHTY and glorious and ever blessed God: Thou hast created mankind to shew forth thy praise; and hast given to them hearts and minds to love and serve thee: Thou hast placed them in a world, which, though abounding with trials and temptations, does also abound in tokens of thy loving kindness and exhaustless bounty. Our times are in thy hands; and all the circumstances of our life are at thy disposal. In thy mysterious but all-wise providence a lengthened life is given to some; while to others, thou hast shortened their days. Thanks to thine infinite goodness, thou hast taught us, that whether short or long, ample space is given to all, to consider and to prepare for their latter end. All that thou doest is kind and merciful, and often when thou takest away, it is that the apparently untimely death may hide and shelter those whom thou doest love, from the evil to come. We commend to thy Fatherly care this young person; to whom, in the midst of bodily suffering and weakness, thou hast graciously caused the consolations of faith and hope to abound; to whom the voice from Heaven has spoken peace and pardon, and the promises of the gospel have enabled *him* to say, Not my will, but thine, be done:—it is the Lord let him do what seemeth him good. In submission to thy will we pray that thou wouldest spare *his* life, and grant *him* to live and serve thee here below: but if thou hast prepared for *him* a more glorious inheritance, suffer not his faith to fail, but may he enjoy amidst his mortal sufferings that precious liberty

which Christ purchased by his life and death for all who partake of his Spirit. May that Spirit set *him* free from the fear of death, and enable *him* to dwell with holy joy and inward peace on the prospect of immortal bliss. This we beg for thy mercy's sake through Jesus Christ our Lord. *Amen.*

A Prayer for an aged Christian at the point of Death.

ALmighty God, in whom we live and move and have our being, by whom we are upheld and supported from infancy to the close of life, in whose hands our breath is, and whose are all our ways; we beseech thee for thine aged servant, now lying under the pressure of infirmity and length of years: cast *him* not off when *his* strength faileth. As *his* end draws near, while *he* may be disposed to say, Few and evil have the days of the years of my life been; and while *he* deplores the sins and defects of *his* past life, and humbly seeks thy merciful forgiveness, and thy gracious acceptance of *his* imperfect service; let the recollection of thy goodness to *him*, of thy kind and unfailing providence, of thine abounding grace in Christ Jesus our Lord, fill *his* heart with gratitude and joy and hope. If it be thy will that this sickness shall be unto death, may *he* not only resignedly submit, but grant *him* firm faith in the resurrection to eternal life, calm and grateful contemplation of the glory that will be revealed. Enable *him* to look forward to a reunion with all those whom on earth *he* had loved and lost; with whom *he* had lived and acted in thy Church and in the world. Give *him* to anticipate the happiness of being with Jesus, and with all his saints

asssembled around thy throne, in thy presence where there is fulness of joy, at thy right hand where there are pleasures for ever more. Thus may Christ be in *him* and with *him*, in all the power of truth and holiness and full assurance, — the hope of glory, to the honour of thy name, through the same our Lord Jesus Christ. *Amen.*

¶ *According as he shall see fit, the Minister shall use any of the following named Prayers, in the general collection: viz;*

A Prayer for a Sick Child. No. xviii.

A Prayer for a Sick Person when there appeareth small hope of recovery. No. xix.

A Commendatory Prayer for a Sick Person at the point of departure. No. xx.

A Prayer for Persons troubled in Mind or in Conscience. No. xxi.

¶ *At the conclusion of his visit, the Minister shall say the supplication, and the benediction, marked No. xxii, and No. xxiii.*

¶ *If the sick person desire to receive the Lord's Supper, the Minister should carefully instruct him that he may not deceive himself, and think that this ordinance will be of any benefit to him, without sincere repentance and faith.*

¶ *Then the Minister may to the sick person and his surrounding friends administer the holy ordinance, beginning with the words, Ye that do truly repent, &c. himself also partaking of the elements, the emblems of the Saviour's love, and sufferings, and death.*

¶ *He shall use the Collect at Communion, marked No. xxiv.*

THE ORDER FOR
THE BURIAL OF THE DEAD.

¶ *The Minister meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing, one or more of these sentences.*



AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my death worms destroy this body, yet when I rise I shall see God.

THE hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. *St. John v. 28, 29.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

BUT I would not have you be ignorant, brethren, concerning them which are asleep, that ye for-

BURIAL OF THE DEAD. 137

row not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 *Thess.* iv. 13, 14.

¶ *After they are come into the Church, shall be read or sung one or both of these Psalms following.*

Dixi, Custodiam. Psal. xxxix.

I SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my fight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away, like as it
were a moth fretting a garment : every man there-
fore is but vanity.

Hear my prayer, O Lord, and with thine ears con-
sider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner,
as all my fathers were.

O spare me a little, that I may recover my strength :
before I go hence, and be no more seen.

Domine, refugium. Psal. xc.

LORD, thou hast been our refuge : from one ge-
neration to another.

Before the mountains were brought forth, or ever
the earth and the world were made : thou art God
from everlasting, and world without end.

Thou turnest man to destruction : again thou say-
est, Come again, ye children of men.

For a thousand years in thy sight are but as yester-
day : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as
a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but
in the evening it is cut down, dried up, and withered.

So teach us to number our days : that we may
apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gra-
cious unto thy servants.

O satisfy us with thy mercy, and that soon : so
shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou
hast afflicted us : and for the years wherein we have
suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Now unto the King Eternal : immortal, invisible : the only wife God.

Be honour and glory for ever and ever. Amen.

¶ *Or the less ancient Doxology, in this form.*

Glory be to the Father, through the Son, and by the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised

in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Minister shall say, or the Minister and choir shall sing :*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, bring us to true repentance, that we may not be distressed with the pangs of a guilty conscience at our death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou who didst send thy Son to redeem and save a sinful world. Suffer us not at our last hour to distrust thy power and thy mercy.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me,
Write, From henceforth blessed are the dead
which die in the Lord : even so saith the Spirit ; for
they rest from their labours.

OUR Father, which art in heaven, Hallowed be
thy Name. Thy kingdom come. Thy will
be done in earth, As it is in heaven. Give us this
day our daily bread. And forgive us our trespasses,
As we forgive them that trespass against us. And
lead us not into temptation ; But deliver us from evil.
Amen.

ALMIGHTY God, with whom do live the
spirits of them that depart hence in the Lord,
and with whom the souls of the faithful, after they
are delivered from the burden of the flesh, are in joy
and felicity ; We give thee hearty thanks, for that it
hath pleased thee to deliver this our *brother* out of
the miseries of this sinful world ; beseeching thee,
that it may please thee, of thy gracious goodness, to
comfort the hearts of mourners under their loss ; and
by this solemn lesson to teach them to prepare to
meet their God ; that we, with all those that are de-
parted in the true faith of thy holy Name, may have
our perfect consummation and bliss, both in body
and soul, in thy eternal and everlasting glory ; through
Jesus Christ our Lord. *Amen.*

The Collect.

OMERCIFUL God, the Father of our Lord
Jesus Christ, who is the resurrection and the
life ; in whom whosoever believeth shall live, though
he die ; and whosoever liveth, and believeth in him,

144 BURIAL OF THE DEAD.

shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

THE THANKSGIVING OF WOMEN
AFTER CHILDBIRTH,
COMMONLY CALLED,
THE CHURCHING OF WOMEN.

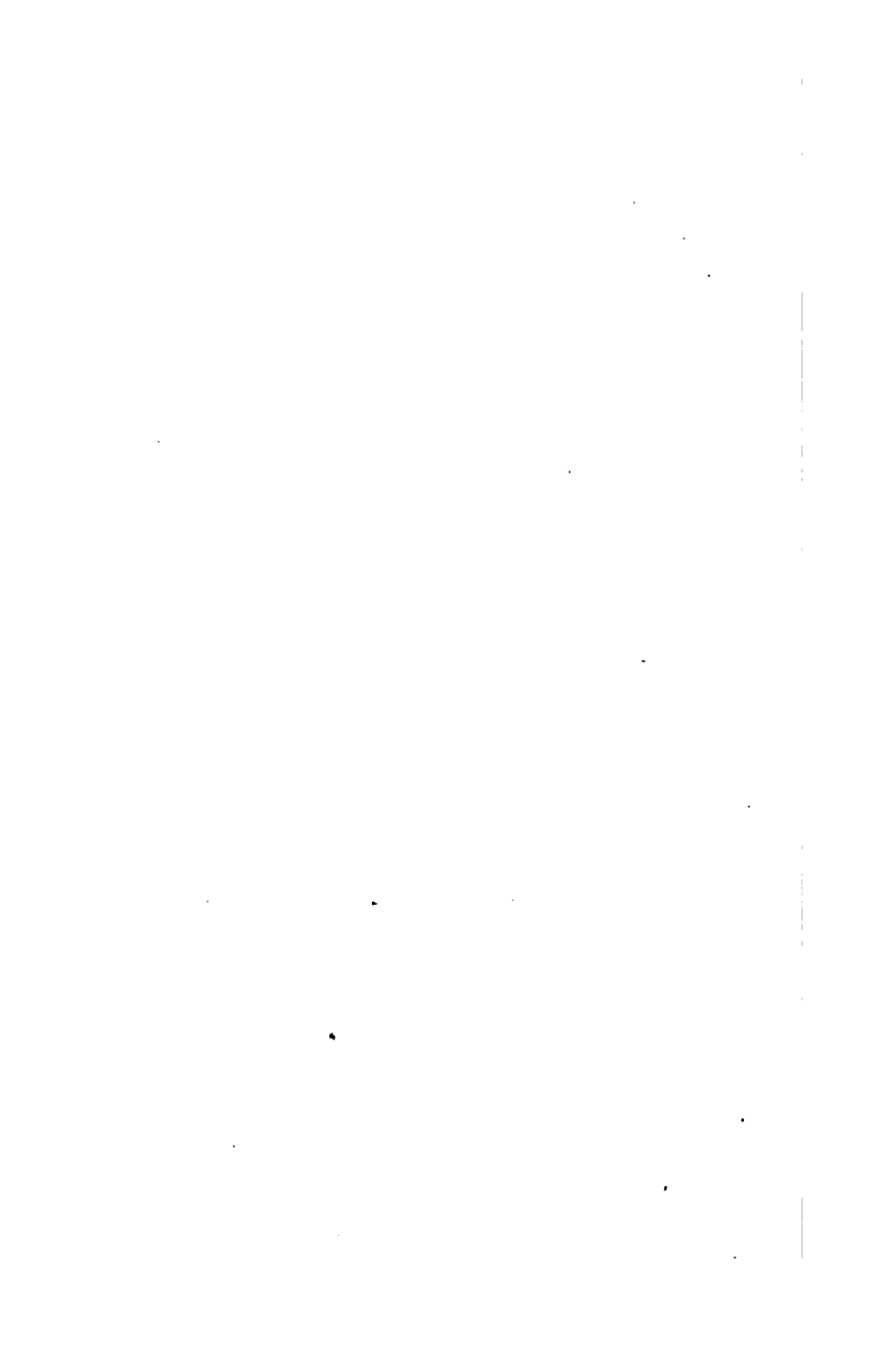
¶ *As it is meet and right that so great a mercy as preservation in the time of Childbirth should not only be acknowledged in parents' hearts, but should be the subject of thanksgiving in the sympathy of the assembled Church: when the Mother is able again to join in public worship, she should signify to the Minister her desire to express her thanks to Almighty God.*

¶ *The Minister on this, shall, towards the end of Morning Prayer, or towards the end of the Litany, before the two last concluding Prayers, say the Collect appointed for this duty, in the Prayers and Thanksgivings, marked No. XL.*





PRINTED BY C. WHITTINGHAM.
1852.





BC and
MANT &
LORD

